

# Editor Journal Am'n Medical Association Tells of Fads and Quackery in Medicine In Talk Before Georgia Medical Body

(The following article is a portion of the talk on "Fads and Quackery in Medicine" which was delivered by Dr. Morris Fishbein, noted medical authority, before a public meeting of the Medical Association of Georgia in Macon Wednesday, May 8.)

America produced in Elisha Perkins its first great quack. It was the strange notion of Elisha Perkins that all human disease was an electrical manifestation and that disease could be taken from the body by the use of two electrodes, about the size of a nail; one of an amalgam of iron, another of an amalgam of zinc. The disease was to be drawn from the body by drawing the two electrodes downward over the system. He cautioned the people against drawing from all sorts of reverends, in them upward, saying that this would intensify the disease. They cost him about 25 cents a set to manufacture and they were sold for \$5 a set, which was a great deal of money in the currency of that day.

He promoted them largely by the use of testimonials. The testimonial has always been a significant factor in the promotion of cultism and quackery. Elisha Perkins was able to get testimonials from senators, from congressmen, indeed, even from the governor of Pennsylvania. George Washington purchased a set for the use of his family, and the Chief Justice of the United States, the Honorable Oliver Ellsworth, gave Perkins a letter of introduction to John Marshall, his successor.

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In the same way some of our own senators and congressmen still are available for the testimonial industry. Billy Mason, congressman, testified as to the virtues of nuxated iron. Senator Royal Copeland has permitted the publication of his testimonial for Buffalo lithia water and for pluto water, and the former at least is inactive. When Sanotogen, a glorified cottage cheese, was making its bow to the American public, artists, statesmen and tragedians vied with one another in singing its praise. Today the testimonial is used largely for the promotion of yeast as a panacea for all human ills, and the photographs of allegedly eminent foreign scientists have replaced those of Miss Rivergrove Nevada, who can now swim the Colorado River, whereas formerly she was unable even to push the baby buggy. Alice Roose-

velt Longworth and the Queen of Roumania testified as to the beautifying qualities of massage creams, and homeopathy flourish as it did in the United States, but the number of colleges diminished from 21 at the height of the career of this school of medical teaching to two colleges today, and indeed, the procuring and sale of testimonials has become in itself a remarkable industry. There are firms in New York that will sell testimonials in bundles of 5,000, having purchased them from derelict promoters of nostrums. The promulgator of any new device can write in his own apparatus and pick his diseases.

Elisha Perkins had a son named Benjamin Perkins, who took the tractors to England, and England fell harder than any other country for downward traction. Testimonials were sectioned the people against drawing from all sorts of reverends, in them upward, saying that this would intensify the disease. They cost him about 25 cents a set to manufacture and they were sold for \$5 a set, which was a great deal of money in the currency of that day.

Eventually it occurred to medical practitioners to make a pair of tractors out of wood and to fix them up so that they would resemble the original specimens. When these were tried in the dispensary, it was found that patients were cured just as quickly with the wooden tractors as with the metallic tractors. Furthermore, attempts were made to test the tractors on a horse, and the experiment failed. A horse never gives a testimonial, hence the term "horse sense". Benjamin Perkins died in 1810, at the age of 37. By 1811, people were speaking of tractoration as one of the follies of the past.

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About the time of Perkinsonism homeopathy and eclecticism, two schools within medicine itself, appeared upon the American scene. From the earliest times cults had formed again and again within the practice of medicine. Homeopathy, a weird conception of Samuel Friedrich Christian Hahnemann, believes in attenuated drugs, in the theory of vibration, and in other notions which have not stood the test of modern scientific investigation. It was accepted because it represented a reaction against the stringent practices of the end of the eighteenth century, a time when the most popular prescription was known as Rush's thunderbolt, a mixture of 10 grains of jalap and 10 grains of calomel, given in a single dose. The homeopathic remedies were so attenuated that a little girl in Virginia ate \$8 worth of homeopathic medicine, the entire

From every school modern scientific medicine learns something. It absorbs from them that which is good, if there is any good, and then they die. From homeopathy it took a reaction and a philosophical conception; from other schools, it has taken other basic principles.

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The eclectic school of medicine promoted by Thompson, Tidd Wooster Beach emphasized the use of plant remedies with specific claims for each of the botanical categories. Many of the plant remedies vaunted in 1800 have passed today into the bourne of forgotten drugs. But a few have been studied by the technic of scientific pharmacology and constitute valuable additions to the medical armamentarium. Only a single college of eclectic medicine still remains in this country and its time is probably not long.

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One of the disciples of Mesmer who came to the United States established a temple of magnetic healing in New Orleans; another traveled about England giving mesmeric demonstrations. When he stopped in Belfast, Maine, he was seen by Phineas Parker Quimby, a combination jeweler and blacksmith, discoverer of mind healing. The period was one full of revivalism and strange notions. It is possible to trace a definite relationship between spiritualism, Christian Science, new thought, mesmerism, medical quackery and phrenology.

The reaction to the fundamentalism of Jonathan Edwards was the formation of dozens of strange medical-religious cults, which included thees, theists, Muggletonians, Come-Out-some girls named Ware, who were the daughters of a judge. They would read the manuscript to Quimby while he would make alterations, after which it would be copied and then re-read to him. He refused to permit even the most trivial word or sentence to be changed without personal consultation. He was much given to repeating himself and would frequently refuse to have the repetition eliminated, saying, "If that item is a good one and true, it will do no

harm to have it in two or three of the mind. One of his first patients was Mrs. Julius Dresser, who, with her husband, became a leader of New Thought. His most important patient, however, was Mary Morse, said Mrs. Baker Glover Patterson, who came in 1862, when she was 40 years of age. She had lived up to that time a difficult existence, including two marriages, one of which was followed by the early death of her husband and the other by a divorce, during which she endured numerous periods of illness and eventually a form of hysterical paralysis. Of the last, Quimby cured her after two treatments, and she climbed 182 steps to the town hall as proof of her recovery. This cure, cited as a miracle, is of course merely the effects of the application of psychotherapy. Now began a marvelous correspondence between Mrs. Glover and Dr. Quimby, which has been preserved in various volumes. She wrote to him enthusiastically and extravagantly. She composed love sonnets addressed to him and stayed three months. She spent all her afternoons with Quimby looking at his books on religion, spiritualism and every other subject, pertaining her conversation after his views, discussing his methods and even trying to cure some patients.

She dipped into spiritualism, calling up the spook of her dead brother. And then, when she seemed to have found a satisfactory niche in life, one in which she could be happy, as secretary to and collaborator with Quimby, he became suddenly affected with an abdominal tumor and died January 16, 1866.

Mrs. Glover, in possession of some of his manuscripts, secured others and began to edit them, copying them and adding interpretations and commentaries of her own. She spoke constantly of her manuscripts and of the new revelation which was to end disease. She became a conspicuous figure in the small towns of the neighborhood of Boston.

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At least three years before Mrs. Eddy came to Quimby, he had begun to put on paper his views of healing by the mind. According to his son, he began in 1859 to write out his the ideas, giving the original copy to some girls named Ware, who were the daughters of a judge. They would read the manuscript to Quimby while he would make alterations, after which it would be copied and then re-read to him. He refused to permit even the most trivial word or sentence to be changed without personal consultation. He was much given to repeating himself and would frequently refuse to have the repetition eliminated, saying, "If that item is a good one and true, it will do no harm to have it in two or three of the mind. One of his first patients was Mrs. Julius Dresser, who, with her husband, became a leader of New Thought. His most important patient, however, was Mary Morse, said Mrs. Baker Glover Patterson, who came in 1862, when she was 40 years of age. She had lived up to that time a difficult existence, including two marriages, one of which was followed by the early death of her husband and the other by a divorce, during which she endured numerous periods of illness and eventually a form of hysterical paralysis. Of the last, Quimby cured her after two treatments, and she climbed 182 steps to the town hall as proof of her recovery. This cure, cited as a miracle, is of course merely the effects of the application of psychotherapy. Now began a marvelous correspondence between Mrs. Glover and Dr. Quimby, which has been preserved in various volumes. She wrote to him enthusiastically and extravagantly. She composed love sonnets addressed to him and stayed three months. She spent all her afternoons with Quimby looking at his books on religion, spiritualism and every other subject, pertaining her conversation after his views, discussing his methods and even trying to cure some patients.

Just after she was fifty years old, in the summer of 1870, Mrs. Glover came to Lynn, Massachusetts, and she was associated with various men to whom she taught mind healing and with whom she worked. At first her students paid her \$100 each for a course of ten lessons and 10 per cent. of all of their future earnings. Eventually the charges were increased to \$300 for 12 lessons, and finally to the same sum for seven lessons. In a period of three years she had more than 1,200 students, which is some indication of the extent of her influence. Through the establishment of additional courses, and the sale of books and periodicals, she built a tremendous fortune. On December 14, 1910, she died of pneumonia at the age of 89 years. Of course, Christian Scientists do not die, because in that tender gospel there is no poverty, no illness and no death, so Mrs. Eddy merely passed on into a new existence. Today there are in the United States some 37 schools of religious healing, embracing approximately 10,000,000 adherents. There are about 7,200 Christian Science healers and 1,600 Christian Science patients in the sanatorium. But there has come



a break in the organization, a new movement which insists that the high priestess took morphine regularly the last years of her life to relieve her of pain, and which would have this combination of science and religion become purely a religious cult movement and leave science to the physician.

All of the religious healing cults emphasize the name of science in connection with the religion adopted. They include the Unity Movement, New Thought, Divine Science, Applied Science, Scientific Christianity, the Emmanuel Movement, and indeed Jewish Science, founded by the Rev. Morris Lichtenschein, of New York, no doubt, with the idea that it is unfair for one religious group to get all the easy money.

The modern application of faith healing is either of the type of Coue, with his auto-suggestion—the little French druggist who was exploited by great newspaper and lecture syndicates for financial gain—or the psychological quack who exploits Freudian sexologic and the methods of the charlatan for his personal profit.

After healing by faith alone comes healing by the laying of hands. The two most eminent disciples of which are perhaps the Rev. John R. Stratton, of New York, and the Rev. Aimee McPherson, of Los Angeles. Under the appeal of the emotions, since the beginning of time, persons have been suddenly cured of hysterical paralysis. Of this nature are the healing of a deafness by a fall in an airplane, the healing of shell-shocked soldiers after the war by cultists and quacks and by strange manifestations. The person who goes to a shrine for a cure does so in search of a miracle. One does not go to a shrine to be fitted for glasses or for a set of false teeth. Under the impulse of frenzy a chronic rheumatic will move a contracted limb. A sufferer from heart disease, bed-ridden for years, may attempt to walk. The results not infrequently are disastrous, but the public hears only of the cures—never of the failures.

Healing by the manipulative cults, such as osteopathy and chiropractic, is essentially faith healing by the laying on of hands, except in so far as the movements urged by the former are in the nature of massage. On June, 1874, Andrew Still, a free lance doctor among the Shawnee Indians in Kansas flung to the breezes the banner of osteopathy. . . . Since his time earnest osteopaths have attempted to make the cult evolve into something approaching scientific medicine with a view to giving it permanence. . . .

Chiropractic first saw the light in Davenport, Iowa, in 1894. D. D. Palmer, founder of the cult, was a magnetic healer who had sojourned briefly in Kirksville, Mo., under the tutelage of Andrew Still, founder of osteopathy. An experiment on a deaf janitor convinced him that all dis-

ease is the result of displaced bones out putting his fingers on the spine, in the spine, pressing on the nerves and Wilshire, of Los Angeles, developed the I-on-a-co.

being the case, disease is cured by pushing the bones back. No one as yet has explained what makes them stay back. Since the propounding of this system, scientists have spent many hours of research on the question, but have found that the very basis of the cult is a fallacy. Actually the pressure that the chiropractors allege are responsible for disease do not exist. The present high priest of chiropractic, B. J. Palmer, son of D. D. Palmer, is a salesman par excellence. Salesmanship and advertising are conspicuous in the chiropractic curriculum. . . . The selling system and the utter lack of any intelligence test for those entering the profession make it exceedingly popular as a side-line to blacksmithing, pugilism, physical culture and beauty shops. Today is the great American medical folly.

An imitation of osteopathy is naturopathy, which says that it is not the bone that is out of place but the ligament, and that the cure is to be wrought not by pushing the bone back into place but by pulling on the ligament.

Another school of healing is naturopathy, practiced since the beginning of time, as a nature cure, but today representing capitalization for purposes of financial gain of the old advice that outdoor life, good diet, enough exercise and rest are conducive to health and longevity. When these simple principles can be linked with the printing and sale of worthless pamphlets, intricate apparatus, or faith cures, the formula yields gold.

Today the disciples of Bernarr McFadden, head of the muscle school of medicine, practice not only the outdoor life but modify their system to include strange diets, air baths, water cures, light treatments, chiropractic, osteopathy, homeopathy, herbals, psychoanalysis, starvation and any other monkey business that any strange healer may bring temporarily into the limelight. For instance schools of naturopathy teach among other courses symsotherapy, glucokinesis, zone therapy, physicultopathy, astrological diagnosis, practical sphincterology, phrenological physiology, spectrochrome therapy, iridiagnosis, tension therapy and naprapathy.

Strangest of all of the quacks before the American public in the last quarter century was Albert Abrams, of San Francisco. After four years of promotion, he left a fortune in the millions. At the height of his success he was followed by perhaps 2,000 pupils. Today less than 100 practitioners continue to utilize his machinery and his methods in their attempts at healing of disease. Out of the ideas of Albert Abrams, B. J. Palmer developed the neurocalometer with which the chiropractor claims he is able to tell what bones are out of place with-

## Boils Cat To Get Bone For Conjure Superstitious White Youth Draws Sentence For Crime

DENTON, N. C. May 1. — All Eastern North Carolina is stirred because a white youth, Ruey Downing, cotton mill worker here, was arrested for boiling a live cat, so he could obtain a wish bone. The youth, a firm believer in the witchcraft and its accessories, bones, locks of hair, powders and roots, was sentenced to thirty days in jail. Local officials preferred the cruelty-to-animal charge after failing to find witchcraft laws on the statute books.

Downing, who is married and has two children, told him, Chief Nobles said, that he sought the advice of a Bertie County, Race "conjure doctor" in an effort to make sure of the love of a woman. The "doctor," according to Downing's testimony, advised him to get a solid black cat and boil it alive until the flesh was separated from the bones. Then he was to take the bones and hold each one in his mouth, in front of a mirror, until he found one that would render him invisible. The bone, once he had consecrated himself to the devil, would enable him to perform any tricks he wanted to, the "conjure doctor" told him.

In his investigation, Chief Nobles reported, he found another young man who had sought aid of a "conjure doctor" in keeping a young woman from marrying another man. The "conjure doctor" gave him an assortment of hair and bones to be placed under the woman's doorstep. The Chief said he was told that one week after this rite was carried out, the young man the girl were married.

## THE BLACK PEOPLE OF AFRICA DO NOT SHOUT

A. A. Graham D. D.

Washington, D. C., April 20, 1929.—(Special)—There is no shouting, excitement, or hilarious vocal demonstration of any kind, in religious worship among the black people of Africa, the West Indies,

or other countries where they live expression, mannerisms, and all the such as is found in the worship of diverse and intricate lessons which the black people of America. Even civilization has had to teach, the when the black peoples of Africa, black American has proved a very and of other countries, have been apt pupil. His capacity to assimilate the Christian doctrines and dilate the philosophies that surround have been able to embrace the Christ-him, his ability to imitate, his untian religion under the inspiration of a sense of selecting the proper and tutelage of the black American priests in a given situation, the missionaries, they remain subdued ease and facility and the readiness, and quiet in their manner of wor-ceptable form of religious worship, moderate in all their religious with which he can discard the old for expression, and utterly void of hy-the new, all bespeak the day, when steria or frenzy in their devotions, the black American Christian will They usually sing well, exception-conform to what may be reverently ally well, and with great feeling. But called the conventions in religious there is no excitement. They are worship. It may seem gross heresy not emotional, as we would under-in the present generation to even in-stand the term. The tendency to imitate that the shouting propensities shout in religious worship, on the of the black American Christian part of black American Christians, would or should ever be modified, could hardly be an inheritance from But stranger things than this have Africa or from the other lands where happened with him. He has seen black peoples live. In other words, many changes in his forms of behavior has no ethnological sign-havior in the short course of his life. It is not an instinctive freedom. His religious life has quality. It is not of African origin, been a thing apart, Jealously guarded. It is only a circumstance perhaps, ed by his religious teachers. He born in the early religious experien-has been taught to let himself loose, ces of the black peoples of America, to give full vent to his emotions, to It is doubtless a heritage from slav-violently shout, in his religious wor-ship, at the penalty of quenching the centuries, as an essential element in Spirit and losing the favor of God, the spiritual life of the people. For But in spite of his teachers to the strange as it may seem, in this day contrary, a new lesson in religious when customs and ideals, among all worship will be learned bye and bye, the peoples of the earth, are ap-by the black American Christian, a proaching something like a common new lesson from a revised edition of level, the black peoples of America the catechism, still cling with peculiar reverence to the belief that vociferousness and shouting is a true sign of spiritual life. The implications of the black American pulpit are generally to the effect that the churches will be spiritually dead, when all of the shout-ing members of the congregations shall have passed away, if such a time should ever come. Whether learned or unlearned, educated or otherwise, the black American gospel minister lays far more emphasis is on the act of shouting as an evidence of spiritual life, in individual or congregation, and as an ac-ship, than the gospel minister of any other race or country. One begins to wonder as to how long the practice of shouting, among black American Christians, will continue? If it is an acquired habit, purely artificial, it must at some time give way to accepted standards of worship, common to Christian people everywhere. In idea's, moods of



REPORTER  
WHITE PLAINS, N. Y.

FEB 9 1929

# Wood is Club Speaker

"The American Negro" Is Topic of Address Before  
Presbyterian Men in Mount Kisco.

"The American Negro," was the Negro with a group of southerners, subject on which L. Hollingsworth had asked them questions concerning Wood gave a most interesting talking this race rather than deliver before the Men's Club of the Presbyterian Church of Mount Kisco, last evening. The meeting was held at the home of Fred A. Williams, on Hyatt Avenue, Mount Kisco. In introducing the speaker, the Negro excelled the white man Virgil G. Banks, president of the club, informed the members that he had secured Mr. Wood as a speaker early in the season in order that he might be sure to give the club one evening.

Mr. Wood is interested in the movement to help the Negro. He stated that he believed few northern people understood this race and that to most folks the Negro was a servant. They overlook his characteristics which enable him to be of much greater value to the country. Today, however, attempts are being made to educate Negroes in the south by the provision of special schools for their use. The result is that a member of this race has progressed great ways along educational lines despite their lack of advantage, he said.

The Negro has a much brighter outlook today than he has had for many years because of the especial interest that is now being taken in him, Mr. Wood said. The speaker then went on to tell of the different pursuits in which the Negro had shown himself to be the equal, if not the superior, of the white man. Among these are the mechanical trades where machinery of a complex nature is handled. The Negro does not get as excited and as nervous as the white man when something goes wrong. He will stop and look for the trouble instead of driving through at the expense of damaging his machine and perhaps breaking parts. This is one point at which the Negro has excelled, Mr. Wood said.

Another point for which he is noted is that of music. Nearly everyone is familiar with the Negro songs and the particular music which is characteristic of their race. In discussing this point he spoke of work that had been conducted in the south. In one instance a speaker, in discussing the

ted against this race had been so many and so grievous that they had nearly been wiped out of existence and that today one seldom reads of activities of the Indian the front pages of our newspapers unless for some particular reason, such as oil finds on his land or in other interesting incident, for the time he came into the limelight, but that he did not retain this position for any length of time.

Another point which he touched on was the new arrangement between the vatican and the government of Italy. He said that he mentioned this point because he believed it to be one of the biggest outstanding events in modern history. He commented on the different phases at some length.

Mr. Banks brought before the club the proposition of approaching the Westchester County Park Commission authorities relative to having them consider taking over eight acres on top of Kisco Mountain. This land is woodland, part of it lying within the limits of the village and the remainder outside of the corporate limits. The speaker stated that it was readily accessible and that in days gone by he and others used to picnic on top of the mountain. They had found it possible to reach the summit with the buggies drawn by faithful old Dobbin. Hence he believed that it might be useful as a part of the system in this section.

Concerning the proposition, he stated that it was the highest point in the adjacent territory and would give a view of a large part of the surrounding territory. Sometime ago it was rumored that a section of this land might be included in the local system and that a lookout would be provided on top of the mountain. So far as can be learned, however, this was not seriously considered. The property is private owned at the present time.

It was brought out at the meeting that the former owners had considered building a reservoir on top of the mountain for the purpose of supplying the sections of the tract lying on lower ground with a water supply. They abandoned this scheme later, however. It had been proposed to hollow out the top of the mountain for this purpose. Recently they sold this land and it is now owned by parties who are interested in the Swiss Home, which is located further down the mountain. It was said at the meeting that if the suggestion to incorporate the land in the parkway scheme did not go through, that it was possible the tract might be incorporated in the lands of the Home or that a part of it might be used for this purpose.

The club unanimously adopted

## AMERICAN SPEECH IS TO BE MAPPED

June, N.Y., 8-11-29.

Our Few Major and Many Minor Differences  
Will Be Charted by Experts Before the  
Radio Levels Out All Our Peculiarities

IT was said of Clarence King, a famous geologist, that if he were taken blindfold to any spot in the United States he would know where he was as soon as his captors let him pick up a piece of rock. There may be six or eight men in the world who could do the same by listening to a dozen sentences spoken by local inhabitants, so complete is their knowledge of American dialect. The fifteen or twenty possible ways of pronouncing an r, the score or so of ways of saying such words as "bird" and "father," indicate to these experts the region where a speaker learned English as definitely as the manufacturer's label tells one where a piece of furniture was made. Now these experts promise to help everybody to acquire this knowledge. The hundred or more distinct dialects which probably exist in the United States are to be marked out on a map; the greatest enterprise yet undertaken in the new science of speech geography.

This month there will assemble at Yale a conference, sponsored by the American Council of Learned Societies, called by Professor Edgar H. Sturtevant of that university, acting on behalf of the Linguistic Society of America. There the scope and preparation of the dialect map will be planned. At Columbia University, Professors H. M. Ayres and W. C. Fret intend to collect 20,000 phonograph records of different dialects from all parts of the country. The two projects are to be carried out in cooperation. Years will be required for the work, but when it is completed the geography of American speech will be mapped more accurately than that of any other language on earth. A committee headed by Professor Sturtevant is at work on the preliminaries. Already Professor Hans Kurath of Ohio State University has compiled a tentative map showing the probable distribution of dialects east of the Mississippi. This map is divided into three main dialect regions—the Southern, the New England and the Middle Western. One of the distinctions between them is the pronunciation of the letter "r." The Middle West loves its "r's." Not one that appears in print is dropped. South of the linguistic Mason and Dixon line, not quite parallel, it will be noticed, to the political boundary, enough "r's" are dropped to provide an ample surplus for the Middle West. Southerners say "ion" instead of "iron," "hahd" instead of "hard."

### A Boundary of Speech.

Other differences confirm the main linguistic boundary roughly parallel to the Ohio River. South of that line people pronounce the vowel of words "due" and "new," for example, as though it were "ju." North of the boundary the vowel of those words is "oo."

In the extreme Northeast the letter "r" may be as neglected, Professor Kurath finds, as it is in the South. A Bostonian may say "hahd" and "fathah" as broadly as a Southerner. As if to make up for the dropped "r's" he often inserts one where none is written, as in "idear" or "I saw-r it." The South has another characteristic, however, which appears neither in New England nor elsewhere. This is the tendency to



throw overboard almost all the final consonants; turning words like "old" into "ol" and "last" into "lass."

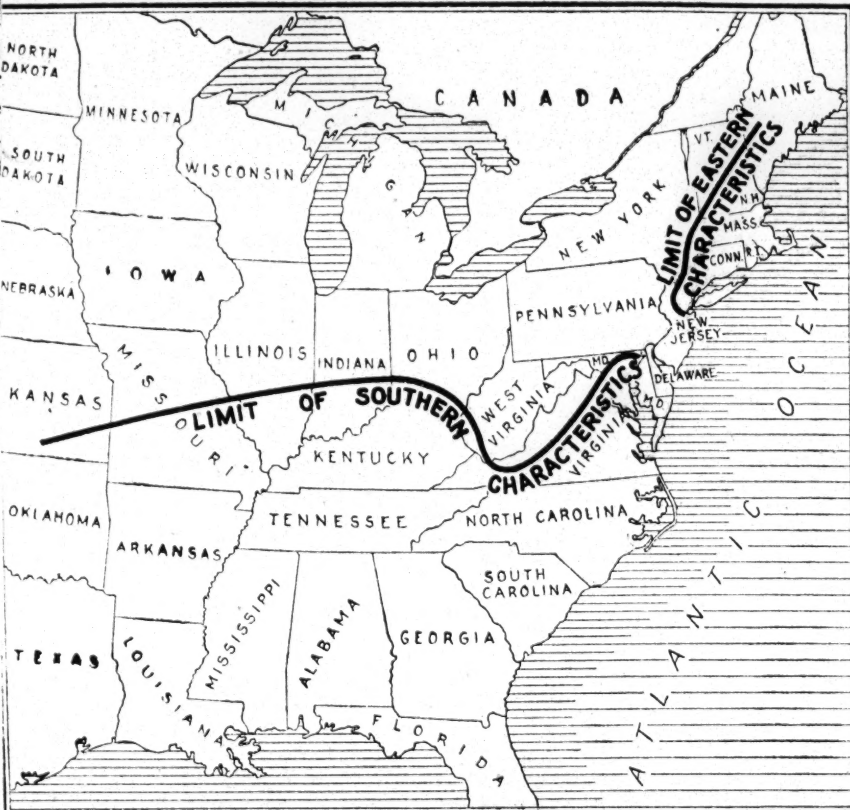
The cities of New York and Boston possess the somewhat doubtful distinction of having dialects of their own, more or less distinct from the speech of the surrounding country. New York's badge is the famous "oi," in which, Professor Kurath remarks, the city can claim "foist" rights.

One of those "oi" words, the word "bird," is expected to serve the dialect map makers as index of another significant distinction, that between tongue-tilters and straight-tonguers. In the Middle West people usually pronounce the "ir" sound of this word with the tips of their tongues tilted upward and backward, to give a strong flavor of "r" to the vowel. People on the Atlantic seaboard pronounce it, on the contrary, with the tongue flat and straight. The "oi" pronouncers lower the lip of the tongue but let the bulk of the tongue slide forward gradually. For some mysterious linguistic reason close relatives of this "boid" pronunciation are found, Professor Kurath records, as far away from New York as Nashville, Tenn.

Most of the American dialects, if not all of them, are probably traceable to differences in original racial stock. Examples like the Scandinavian dialect of Wisconsin or the "Pennsylvania Dutch" are unmistakable. Less obvious but probable are the roots of the Middle Western "r," the experts believe, in the Scotch-Irish immigration of the last century or of the broad "a" of New England in the dialects of South-eastern England from which region many early settlers came. Many such historical relations of existing dialects will be uncovered, it is expected, as work on the country-wide dialect map proceeds.

Geographical differences, like those in pronunciation, exist, every traveler knows, in the use of words. In different parts of the country "creek," "run," "branch," "rill" and "brook" are found in use for precisely the same kind of small stream. Easterners in the West or the South can get as confused over the geographical synonyms "porch," "gallery," "stoop" or "veranda" as Americans do in England over "lift" instead of "elevator" or "boots" instead of "shoes." In the West and Southwest twenty-five cents is still "two bits"; in the East it is a "quarter". President Wilson was accustomed, Professor Kurath reports, to say "I will be disappointed if he doesn't come." President Roosevelt usually said "I shall." E. F. F.

## OUR PRINCIPAL DIALECT AREAS



Limits of Southern and New England Characteristics of Speech Are Shown on the Map. Northern Areas of New York, Ohio, Indiana and Illinois. Largely Settled From New England, Retain Variations From the Speech of the Parts Settled From Pennsylvania and the South.

## New England Witchcraft and Links With the Mother Country

4/28/33  
Little Known Facts and Grotesque Information Presented Entertainingly

WITCHCRAFT IN OLD AND NEW ENGLAND. By George Lyman Kittredge. Harvard University Press. 1929. \$6.

By NEWBELL NILES PUCKETT (Western Reserve University) Our doctrine of isolationism upon English witchcraft and the sometimes abruptly chops off our supposed bloody role of James I early colonists from the mother country, not only geographically presents a well-planned compila- but in trends of witchcraft and of little-known facts and feeling as well. This leads to a grotesque information arranged in decidedly myopic evaluation of true Kittredge fashion to hold the witchcraft in early New England, interest both of scholar and although there is some justifica- ordinary reader. It was an open tion for the snapping of the question in 1591 as to whether thread of cultural continuity in Richard Batte intended to use his this case since "the accessible ma- picture of wax to consume his terials for a history of Elizabethan mother-in-law or to cure a patient witchcraft are scattered and frag- of dysentery. Early England teem- mentary." Blazing a trail through with love-charms, some of them rare and obscure early English still living on in the mystic rings manuscripts, Professor Kittredge and black cat bones advertised in introduces us to the thought-lifemany of our lesser modern pe- of England from Anglo-Saxon riodicals. There were "cursing times through the seventeenth cen- wells" and "wishing wells," spells

tury, while over two hundred pages of footnotes show clearly the general and specific identity of such witch beliefs with that of uncivilized races at the present day. In his final chapter on witchcraft in early America our Salem outbreak loses some of its sinister quality. "Our forefathers believed in witchcraft, not because they were Puritans, not because they were Colonials... but because... they shared the feelings and beliefs of the best hearts, and wisest heads of the seventeenth century."

### Clears Debatable Points.

Besides clearing up in a careful scholarly fashion such debatable points as the continental influence upon English witchcraft and the mother-in-law or to cure a patient witchcraft are scattered and frag- of dysentery. Early England teem- mentary." Blazing a trail through with love-charms, some of them rare and obscure early English still living on in the mystic rings manuscripts, Professor Kittredge and black cat bones advertised in introduces us to the thought-lifemany of our lesser modern pe- of England from Anglo-Saxon riodicals. There were "cursing times through the seventeenth cen- wells" and "wishing wells," spells

to bring mists, storms or tempests, magic chairs, mirrors and crystals to call up spirits and, to look into the future, and haunted men and houses galore. Dairy-minded witches dried up cows and bewitched the cream, while fiendish ghouls reflect days possibly cannibalistic.

### Resembles Negro Lore.

To those who know the American negro, but who are accustomed to look vaguely to Africa for his folk origins, the close resemblance between early English and modern negro superstitions will come as a surprise. Footprints and graveyard dirt figure largely in the charms of both peoples, and many a rustic negro still believes with England and Africa that a witch may metamorphose herself into a dog, cat, hare or other animal. To such negroes the Wharfedale "charm bottle" of 1845, "filled with pins, needles, human hair, fragments of fingernails, brimstone, etc.," would be strikingly familiar. It is significant that the Continental "witches' Sabbath," conspicuously absent from earlier English lore, seems entirely lacking with the negroes.

The book fairly bristles with vigorous suggestions for further research. What happens, for instance, when a pagan people adopt Christianity? Which of their old beliefs are dropped first? Why? Which are retained longest and on what occasions do they manifest themselves? The author makes no formal analysis of this pagan-Christian blend, but offers much material in the raw, both in cases and in references, which shows clearly the tendency to Christianize pagan lore and to paganize Christian concepts. On the one hand the old Teutonic elves, trolls or hillmen are interpreted as devils and marry or abduct mortal women, as the devil is still supposed to do in parts of the negro South. On the other hand Christianity is forced into the practical routine of the former pagan cult. Toothache for instance, is cured by appeals to St. Peter or by the use of baptismal water. Masses are said over wax images to cause the death of some enemy. One William Brown found herbs, the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed of help to sick horses, while a certain Welsh farmer "read a chapter (from the Bible) to his sick cow." "Bad prayers" and the use of the Bible for divination are too often found among illiterate folk in modern America to require comment.

Not only is this monumental but thoroughly fascinating treatment of timely value in viewing Colonial New England and present-day negro or Pennsylvania witch episodes in their true perspective, but, recalling that "witchcraft is some shape or other is still credited by a majority of the human race," it becomes almost a necessity for the interpretation of the mind of man at large.

## TIMES

RALEIGH, N. C.

AUG 29 1929

## NEGRO IS LEARNING SUICIDE BUT HAS HIS COMPENSATIONS

Rarity of suicides among negroes has given rise in the South to the theory that the act of self-destruction is a failing which in this section is peculiar to the Caucasian race, but there has been, this year, an unusual number of contradictions in North Carolina to this hypothesis.

The North Carolina negro who heretofore has been "sleeping and forgetting" when in trouble, mental or physical, is more and more adopting the white man's short-cut out of affliction. The stolidity and seeming stoicism with which the negro has accepted pain and suffering—the jungle-bred bravery inherited from a long line of ancestors living alongside Africa's animal and vegetable cruelty—seem to be dropping slowly from the sensibility of the black man as the callouses disappear from the hands of the bricklayer who has made his million. Civilization seems to be robbing the negro of the psychological defense against jungle cruelty which for two centuries has also served him as a protection against the civilized cruelty into which he has been thrust.

If it is true that the negro is losing his toughened sensibilities, or rather gaining in some degree Caucasian sensitiveness, what is to become of him? Lacking the technical and mechanical ability of the Caucasian, notable exceptions to the contrary notwithstanding, and lacking the mental equipment necessary for success in competition in a modern business world, where shall the negro turn to obtain the things to balm his soul if he loses the precious protection of his ancient ability to "sleep and forget."

The answer to this question we believe is being worked out happily today in virtually every negro community of the Nation.

If the negro is losing his thick mental and physical hide, he is gaining a heightened race pride, is gradually learning to try to find happiness not in apeing the white man, but in building up an essentially negroid civilization side by side with that of the white man. This creation of a negroid civilization already is well along, notwithstanding it has its rough edges that, where they brush in conflict with the established order, create a certain inevitable amount of discord and suffering—for both races.

This friction, however, we may mark as a symptom and not as a result of the development by the negro of a system whereby he can live and let live in the same community with the white man. The negro is developing his own art, his own music, his own financial systems. He is more and more obtaining a species of self-earned emancipation, and if a few negro suicides are the result they are not a flash in the pan to the permanent good to be gained by a bi-racial population.



# Racial Characteristics - 1929 SCIENCE ONLY NOW LEARNING THAT NO PRIMARY RACES EXIST

*Times*  
Blending of Black Grimaldi and Caucasian  
Anthropoids, It Is Held, Developed Our  
Present "Polyglot Hybrids"

To the Editor of The New York Times:  
May I say a few words which are inspired by the speech before the American Association for the Advancement of Science, in Des Moines by Dr. Fay-Cooper Cole, published in THE TIMES last Sunday:  
I am the author of "Can the White Race Survive?" a book published in November by the Independent Publishing Company of Washington, and which has already sold out the first edition and is being studied and used by such men as Chairman Johnson of the House Committee on Immigration. Therefore I think I may be able to tell something interesting and stimulating on the question of the so-called "races." I have made ethnology and history my major study for twenty years.  
Dr. Cole is scratching at a fundamental truth much greater than I believe he suspects when he says that there is no such thing as pure races. The scientific world is just now beginning to stumble into the light of the fact that there is no such thing as distinct primary "races." Dixon of Harvard gives worthy testimony that in very ancient times there were two clearly defined types, the "Caspian" (Caucasoid, according to Dr. Cole) and the proto-negro. My intense interest in the subject and wide research for twenty years has convinced me that there were originally two wholly different anthropoids, the black Grimaldi being, and the white, or Caucasian. The latter appears in relatively recent geological times with a highly developed crania, while contemporaneously there existed the proto-negro with a lesser development of the crania.

An Unsolved Mystery.  
Why these two radically different anthropoids remained separated in their habitats and unmixed until relatively recent times is a mystery yet to be solved, if ever, but it is quite clearly established already that they began to come into contact a few thousand years ago and found themselves closely enough akin biologically to have common offspring. It is a blending of these two ancient types, the "Caspian" (Dixon) and the proto-negro, the Cro-Magnon and the Grimaldi, which has given us the present polyglot hybrids called "races" of mankind. All the strain-

## RACE THEORY EXPOUNDED

Dr. Fay-Cooper Cole Denies  
Superiority Is Innate, Saying  
Necessity Develops It.

## BETTER ATMOSPHERE MADE

Kansas Chemists Displace Nitrogen  
by Helium—Use of It in Sub-  
marines Is Suggested.

DES MOINES, Iowa, Dec. 28 (AP).—An unexpected source for the well-known exaggerated weather story has been discovered by Eric C. Miller, meteorologist of the United States Weather Bureau at Madison Wis., he said today. He reported his discovery to the weather section of the American Association for the Advancement of Science.

When the oldest inhabitant tells of the worst storm "way back when," and is matched by a taller tale, liar's license is not necessarily the explanation. Both narrators may be exhibiting one of the great peculiarities of observation which Mr. Miller found in studying years of statistical weather records of this and other countries.

He said these records showed remarkable inconsistencies in rainfall statistics, kept by hundreds of trained and volunteer observers. Records kept in the same places disagreed.

He was somewhat startled to find that such things as the lunch hour the period when men started the rush of the day's work, and later hours when their minds were more at leisure, all appeared in some of the weather statistics. They appeared in fairly uniform differences of exactness in recording, which depended on lunch hours and numerous other personal preoccupations.

## Says Human Factor Falls.

The explanation was that the weather goes on all the time, but man's watching is intermittent. He might fail to catch the high point the other fellow saw. Some were more careful than others in reading these split fractions of an inch in precipitation or the split degrees of temperature.

Although these differences were slight, Mr. Miller found the totals considerable, and of public concern. He told of a legal suit on overflow, hinging on reading by two honest observers whose cumulative figures disagreed. He said these fractional differences sometimes were important in damage cases involving the

slipperiness of streets and visibility and northern Europe.  
New strains of destructive wheat rust, made at will in the laboratory, were described by American and Canadian "plant doctors" before the American Phytopathological Society. Margaret Newton, Thorvaldur Thorsen and A. N. Brown, pathologists in the Dominion Rust Research Laboratory at Winnipeg, described the production of new rusts which look like others, but behave in very distinct manners when inoculated into various plants.  
Nectar was mixed from the pustule of one strain of rust on a barberry leaf with that of another strain on another leaf. Many different forms, unlike the parents, resulted.

## Shows Possibilities in Nature.

The demonstrated possibility of the sudden development in nature of new forms of the dangerous disease, the pathologists said, makes the eradication of barberry all the more imperative, since it is on the barberry alone that the crossing can occur in nature.

Similar citations of the danger of new diseases were brought by Dr. E. C. Stakman of the Minnesota Agricultural Experiment Station, and M. N. Levine and R. U. Cotter, pathologists of the United States Department of Agriculture.

A promise of "super-corn" for agriculture was made before the American Society of Agronomy by Henry Wallace, editor of Wallace's Farmer, and Dr. H. K. Hayes, of the University of Minnesota.

"By the new method of inbreeding," Mr. Wallace said, "we are given such a mastery over corn that we can control it in almost any direction that we think desirable."

"By 1940 we are going to have corn with a stiffer stalk; ear height is going to be brought down to a uniform average of about three and one-half feet; and we may find it worth while to devise a corn with a much stronger shank."

"The newer method of corn breeding will be the first great contribution of the science of genetics to practical farming. We shall not have been fully successful until we are able to produce as much corn on 40,000,000 acres in the corn belt as we now are producing on 50,000,000 acres."

## THIS WAY RACES DIFFER.

DES MOINES, Iowa, Dec. 28 (Science Service).—Races of men which build cities and make great contributions to progress are superior to races which live in savagery, not so much because the superior races have more innate ability, but because chance has favored them. This view was advanced in an address before the Association for the Advancement of Science by Dr. Fay-Cooper Cole, anthropologist of the National Research Council.

To prove that "favorable circumstances and ethnic accidents" play the chief rôle in the rise of human groups, Dr. Cole cited the Indian tribes of America, some of which advanced far toward civilization, whereas others remained static. In Europe and the Near East, he continued, the leadership of civilization shifted from the valleys of the Euphrates and the Nile to Crete, to Greece, to Rome, and finally to cen-



2.7 TRIBUNE

MAR 17 1929

# Saturday Market Goes to Town

By W. J. Thomas

"You niggers sho' gittin' triffin', come Friday," Aunt Daphne tells her idling family.

Such a reproach is often heard on the day before Saturday among the rural Negroes of the South, because they become all agog in anticipation of going to market next day.

On Saturdays the Negro cranks up his rickety Ford, hitches up his sharp-boned nag to a ramby wagon or maybe he fastens a sleepy looking ox to an ancient cart. He piles into it his farm products and as many of his family as the vehicle will hold.

Going to town means much to the darkies, especially along the coastal regions of South Carolina and Georgia, where dwell the purest blooded descendants of African ancestry to be found within the confines of the United States. In this district, called the "Black Belt," and extending from Georgetown, S. C., to below Savannah, Ga., approximately 75 per cent of the population traces its family line back to Darkest Africa. Lazy, carefree, indolent and indigent, they exist on small farms and along the banks of tide water streams, happy in their ignorance and little bothered by that "root of all evil"—money.

Throughout the week these small farmers, and most of them own their little plots of land, which are usually mortgaged up to the limit, save up eggs, vegetables and anything else which might chance to be produced in the country. On Saturday morning these products are deposited in baskets, buckets, bags or pans and placed in the vehicle which the family owns or rents and the trek to town starts. Usually a few frying-size spring chickens, with feet and wings tied tightly with strings or strips of old rags, are carried along.

"Make haste, y' all," one cries, and they all pile in the rickety wagon, the most common means of transportation.

Most of the Negroes possess old nags known as "marsh tackies." These are dun colored horses, scarcely larger than ponies, which they use for ploughing on the farm. These animals usually rage for their own sustenance, pick-

ing up bites of grass here and there or wandering down to the saltwater streams and nibbling the tops of marsh grass. The horse, if the flattering term may be applied, looks more than anything else like a collection of thin slats with a hairy skin loosely thrown over them. Some spirit of the underworld blew a breath of life and animated the conglomeration.

The family of "Geeche niggers" drive slowly along the highway and pass the time talking happily like children or sleeping. They exchange greetings with others similarly bound.

When they arrive at town the group splits up and the men wander down to loaf on "Bay Street" and chat with acquaintances or to seek odd jobs in all the back yards of "de buckra," or white folks, for which they receive maybe 50 cents and like as not a free meal of the "leavin's" from the white folks' dinner.

The women of the family remain on the wagon and while the horse sleepily drags them through the streets of the residential sections the women sing out their wares and the prices.

"Heigh-O, goin' by; fres-s-sh aigs an' nice fryin' size pullets. Ca-a-aabbages, beans and co-o-ow peas. Fres-s-sh huckleberries, twenty cents a quart, no higherer'n no lowerer. Come an' git yo' fresh vegetables." The last word is pronounced "veg-a-tub-buls."

The white housewife or sometimes the Negro cook hears the penetrating cries far back in the kitchen, and, coming to the front door, yells out, "What have you to-day, auntie?" They sometimes have no intention of buying, but ask anyway.

An old tin can that once contained baked beans, one quart net, serves to measure the goods. If the housewife does the bargaining the relations between the party of the first part and the party of the second part end with the culmination of the deal and the exchange of the coin. If, however, the cook has operated the transaction those concerned stand and chat until the voice of a provoked mistress orders the servant back to neglected labors. The

wagon resumes its rolling while the shrill cries again advertise the Afro-American's wares.

When the selling part of the day's business ends the horse and wagon are left in some vacant lot near the downtown section. The old "tackie" is tied in the shade of a sycamore tree to protect his loose frame, but hours later, when the shade moves with the earth's turning, the poor beast steams under the rays of a warm southern sun.

The family gathers later, following a cold dinner of corn pone and cow peas, on the sidewalk before some grocery or dry goods store. Hundreds of Negroes from the islands likewise engaged practically block pedestrian traffic.

After much talking with friends and arguing over what the family can afford to purchase, one member of the group is elected to do the buying, and they enter a store previously agreed upon. With the entire group draped on the outer edge of the counter and eyeing the clerk with some apprehension, the spokesman names one thing wanted.

The salesman disappears for a moment to return with the desired article wrapped and tied. He places it on the counter before the group and jots down with a pencil the commodity and its price.

So they buy; one thing at a time. With each new purchase the clerk marks it down and tells them the sum total. They haggle over pennies while they recount their assets each time.

When the line of figures equals what the Negroes can afford to spend they stop buying, unless some necessity has been overlooked. In that case the entire group debates what shall be sacrificed and that thing returned. With all purchases piled on the counter the treasurer of the family laboriously counts out the coins (the blacks avoid whenever possible taking paper money) and hands it to the clerk.

As the business of the day is completed the colored family joins friends from over "Ladies' Island side" and pass the remaining hours of the day until evening in conversation. Eventually the call of nature to rest weary bodies breaks up the groups and they part with the assurance that "nex' Sat'day" all would get together again. The horse is awakened and the start for home

made. The beast knows the road, and while the Negroes sleep he drags his weary way along the highway. And so to bed.

CUMBERLAND, MD.

MAR 13 1929

## A NEW YORKER AT LARGE IN GOTHAM

By G. D. SEYMOUR

NEW YORK, Mar. 13.—(AP)—Not even the white nationalities on New York's east side are divided more sharply into groups than are the negroes who live in Harlem.

The east side, which seems at first to be a conglomerate mixture of Slavs, Jews and Latins, is actually a succession of well-knit colonies. Seventh street belongs to the Russians, Bleecker street to the Italians, Livingston to the Jews and Broome to the Rumanians.

Harlem, too, has its segments of class and caste, within the negro race. The "hincty" negroes of mixed blood constitute one group, West Indian negroes another, French negroes from northern Africa a third. And the largest and predominating group in Harlem includes the purer blooded negroes with an American background of several generations.

White tourists to the cabarets and night clubs above 125th street see mostly the aristocracy of the community, the class which can afford to seek diversion in Harlem's costlier resorts. These folk are largely lighter-colored negroes, for the reason that they usually prosper more rapidly and rise to higher and better paid positions than their darker insfolk.

### Harlem's Cliques

The negroes who make up most of Harlem's population manifest scorn for the aristocrats of their race who angle with "ofays" or whites. They regard as outsiders the toast-colored negroes from the West Indies, not only for their different color, but because of their peculiar sing-song diction and the English inflection of their dialect, which often sounds more like Oxfordian speech than like that of 135th street.

Only the negro himself can discover and explain these class distinctions, and it is Wallace Thurman,

negro novelist and playwright, who has revealed them for the first time to New Yorkers who know only that part of Harlem which the whites may see.

### Lenox Avenue Lexicon

The negroes of whom Thurman writes even have their own slang, and in "Harlem," the negro melodrama co-authored by Thurman which is playing on Broadway, a lexicon has been put into the hands of audiences.

The negro aristocracy is made up of "hincties" because "hincty" is a slang synonym for "imperious" or "highbrow." "Dicty" is another term with the same meaning.

A West Indian negro is known as a "monkey chaser" or a "mon"—the latter because he pronounces "man" that way. A hot-stuff man is a dealer in stolen goods. To jive is to chide or josh. The negroes say "Forty" or "Thirty-eight and two" instead of "O. K.," and use "Righteous" as a synonym for "All right."

On Lenox avenue the standard greeting is "Hello, John! What'cha got that's good?" and the standard reply is "Never had less and felt better." These are as often heard as the Broadway salutation: "Whaddya know?" and the response, "Not a thing!" And instead of "And how?" Harlem says: "What kinda party (or whatever else is being exclaimed at) is dis!"

Telegraph  
MAR 17 1929

### White Ones Not Immune

Friday's Telegraph carried a news account of curious actions of a steel casket down at Cochran, the report being that it was interred containing the remains of a citizen, and that it is daily coming nearer and nearer the surface. The correspondent states that it is accepted as a warning against misbehavior by Negroes in that section, and that they are much disturbed over it.

As it was The Telegraph's correspondent who attached the religious feature anent the Negroes, it ill becomes this newspaper to entertain any doubts as to how the Negroes feel about it. But it is a custom to always develop interest by saying what the Negroes think of it, and not say what the white people think of such things, and to allege that the Negroes think it is something spooky and that they must run away from it, etc., we are inclined to think this feature is frequently imaginary. As a matter of fact, the whites throw up their heads, snort and get ready to run away from spooky things just about as quickly as do the Negroes. None of us is going to stay around very long when something we don't understand begins to develop.



When airplanes first came into use there were a thousand tales told about what the Negroes said of them and how they were received. One story was that an old Negro who saw a plane land went across the field and saluted the pilot as "Mos Jesus", and wanted to know how was his pappy dis morning. And the chances are that when the old Negro saw the plane he had read in The Macon Telegraph that it would be there and knew all about how it operated, and was not more curious nor perplexed than any white person who saw it.

Down at Oglethorpe the county commissioners bought a big steel tank to hold a car-load of gasoline. The salesman told them incidentally that it would not stay in the ground if they buried it, but they paid him no heed, and bury it they did. After the first real wet season, the steel tank bobbed up out of the ground as glibly as though there had never been any intention on its part to stay buried. The commissioners dug deeper and again put it where they wanted it. But out it came. So now it rests securely upon two concrete foundations about ten feet in the air, the commissioners apparently trying to go as far in the other direction in appeasing and satisfying the restless tank as they had gone down into the ground. It seems to be well satisfied with its location above ground, and there are no Negroes who threw fits about its restive qualities and regarded it as any omen whatever.

The theory is that tanks come out of the ground where there is an excess of moisture, the water floating them and bringing them to the surface. That is the theory, but we don't expect to accept it until a 20,000 gallon tank filled with some liquid jumps out of the ground before our own eyes. And when it does it, we shall not be responsible for who gets knocked down or stepped on, white though we are.

#### FAD FOR DARK SKINS.

A society writer in one of the yellow journals, which appeals to the largest number of readers outside of the tabloids, recently described the latest feminine fad at Palm Beach as an effort to acquire a walnut or mahogany tint for the skin. To accomplish this by the natural aid of sunshine has been the aim of those who have the time and leisure to loll on the sandy beaches. But nature is at times slow in its processes, and the devotees of society who have adopted this fad seek other means to accelerate their transition into the brunette class. Here is what the writer who signs himself Billy Benedick, says about it:

These resourceful females have had recourse to a very clever device in their efforts

to achieve brunette beauty. As I was let into the secret by one of them, I shall impart the startling intelligence to my readers. First, the ladies rub their faces, bodies and limbs with oil, and then dust their oleaginous pelts with the darkest powder that can be bought. The result is literally remarkable. Never have I beheld so many ultra-brunettes in my life. One would imagine all the nereids that repose upon the strand had been born in Southern Spain, until you recognize them to be young Nordic friends from New York, Newport or Philadelphia.

And how determined are these same ladies to retain their coloring at night. As fashion has declared that stockings are no longer fashionable, even with evening attire, there ensues a general oiling and powdering of legs in advance of dinner parties. As the ladies refuse to leave their respective domiciles until their nether limbs have been tinted just the proper shade, there are many late arrivals at prandial affairs. At a recent dinner a certain married couple arrived so long after the announced hour an explanation was necessary, and what do you think the lady said? "I am very sorry, Lucille," she announced in a loud voice, "that I am so tardy, but I just could not match the color of my calves. Try as I might, the left one remained lighter than the right and you know I couldn't appear in public with one leg darker than the other."

As the converse of the beauty problem which involves the aid of skin whiteners and bleaching processes, this should be of interest to many of those who believe that nature can be improved upon by art. It also shows that human nature is much the same, despite the differences of complexion, in the desire to change one's spots. If the heroine of "The Blacker the Berry" had waited to read this more or less veracious yarn, she might have taken comfort and worried less over her complexion.

But the question arises, if walnut and mahogany complexions are going to be so popular in Florida, what will be the effect on the jimcrow laws? The question arises how will the local conductors of the Southern railroads view the presence of dark skinned passengers in Pullman coaches and drawing rooms? With their keen eyes for color and native intolerance to according first class accommodation to such passengers as show a darker tinge, it might be that they would stop their trains to hale the artificial brunettes before some local magistrate who would punish the offenders by fine or imprisonment. This color fad may have its

dangers.

## "WE MODERNS" STILL POSSESS SUPERSTITIONS

### "Good Luck" and "Bad Luck" Beliefs Held by Nearly Everyone of the Present Day Are Proof

"Tough luck" and "Good luck to you" are expressions often heard in the hurly-burly of modern, everyday life, but little thought is given to their implications. These are enmeshed with the ancient and still persisting belief, usually unexpressed but innately human, that most things are a matter of luck and that luck may be changed by words. For, despite the closely industrialized, highly efficient tenor of our modern lives, there is evidence aplenty that superstition persists in even the most sophisticated and intellectual circles.

Such expressions as "Good luck" are really the reverse of the old curses and maledictions which the ancient, and even some moderns, believed and still believe to possess such forces that they would do almost anything to lift their "spell." And maledictions lead us to witchcraft, which, we are assured, still flourishes in Africa among the Zulus.

In Africa, too, it is reliably reported that rainmakers are still thoroughly believed in, voodoo rites indulged in and the spirits of the enemies of departed kings exercised today as they have been for thousands of years past. But one doesn't have to go to Dark-est Africa to find belief in witch doctors.

In Pennsylvania, a modern, thoroughly up-to-date State, there are staunch followers of witch doctors, known as pow-wow men and witches who "hex" their victims into trances, illness and insanity, sometimes death. Murders have been committed recently to reek the power of these "hexing" witches, who derive their name among the Pennsylvania Dutch from the German Hexe, meaning witch.

#### The Thirteen Superstition

A common example of everyday, half laughed at but usually attributed to superstition is the belief that thirteen, at table or elsewhere, is an unlucky number. Only last December modern capitalists only a few years ago. Spiritualism persists as do beliefs in fairies and gnomes, as the police force because it numbered thirteen. They were willing to pay the extra taxes which would be entailed if only they could break the "bad luck" which they apparently said to have replaced romance of old were sure would befall their commu-

nity if the bad number remained.

Right here in New York two-dollar bills are looked upon with suspicion, and shopgirls hesitate to offer them to customers for fear the ill-luck going with them will react unfavorably to the donors, even though the bills are only given in change.

In the field of quack medicine superstition still holds definite sway, and lucrative sales of small metal heel plates to "ground" rheumatism are reported in Harlem drug stores and elsewhere in Manhattan.

Airplane fliers, following the most modern and mechanical of professions have their mascots to ward off smashes and other "bad luck" accidents. Football teams from our largest and most sophisticated colleges, as well as the athletic representatives of practically every small college and school in the country, have as mascots, dogs, horses, mules and what-not. Many prizefighters refuse to shave before an important bout; baseball players have been known to refuse to play if a certain bat or pair of stockings were denied them, and golfers often swear they can't win unless they wear a certain make of shirt or sweater.

#### Pursued by a "Demon."

Religious superstitions abound, especially in Latin nations, where shrines are maintained for healing and where, every so often, some individual, usually a young girl or boy, reports the appearance to him or her of the Virgin or of some patron saint.

In New York several years ago a young foreigner was haled to court to explain why he hadn't sent his younger sister, of school age, to her classes. He told the court that his family had been pursued for many years by an international sorcerer or demon, who attempted to kill them by poison and turning on the illuminating gas. For the last three years he said he had kept his entire family locked in their little apartment to escape the machinations of the sorcerer.

Belief in the bad luck of certain pieces of jewelry, usually some famous or nearly priceless diamond, is still rampant throughout the world. Dark tales are whispered of the many deaths, strange and bloody, which have come to the possessors of such diamonds and the dire fate in store for their future possessors.

Haunted houses find credence in many hamlets and even in larger cities at times. The noise made by ho-boes in such structures are thought by credulous villagers to be the rappings of ghosts. Spiritual rappings themselves in seances and at ouija boards, were the vogue in all of the modern capitals only a few years ago. Spiritualism persists as do beliefs in fairies and gnomes, as the police force because it numbered thirteen. They were willing to pay the extra taxes which would be entailed if only they could break the "bad luck" which they apparently said to have replaced romance of old were sure would befall their commu-

as it did the horse, has its supersti-

tionous legend. The machine in which the Archduke Francis Ferdinand of Austria was shot at Sarajevo, and whose death was the inciting cause of the World War, is said to have caused the death of thirteen owners since that tragedy. Yes, the world is still superstitious. Even a "kibitzer," one who stands behind a poker player, crosses his fingers when his player bets \$10 on three kings.



# Racial Characteristics-1929

## Race Prejudice Deprives Society of Best Efficiency

"Race prejudice and discrimination defeat social efficiency. It arrests energy in emotional friction and deprives society at large of the full benefit of the human mind. Moreover, from the standpoint of social efficiency, the highest utility requires that all individuals, regardless of race, be given the freest possible opportunity to develop their potentialities," states Prof. Frank H. Hopkins of the department of sociology in a recent article on "Racial Relations and International Harmony" in the current issue of World Unity magazine.

"In general, we have reached the conclusion that races differ. They differ physically, mentally and temperamentally. Moreover, these differences have some significance for the culture-producing capacity of the different racial elements. At the same time there has been nothing in our contention which warrants any discrimination against individuals on the ground of race. Every race has its low-grade as well as its high-grade or its high-grade as well as its low-grade individuals. The only social policy, therefore, which has a basis in anthropological fact is that of democratic individualism. Every individual should be treated on his personal merits.

"The individual must be taken on his merits for the simple reason that vast numbers of Colored people of Negroid extraction excel the white man in this highly important trait. The Negro has gifts of his own in the way of temperament and rhythmic appreciation which have already contributed characteristic elements to American life and bid fair to produce more notable products in the future.

### NORDICS' CLAIMS TO SUPERIORITY FLIMSY

"Claims of the Nordics to superiority to other races rest upon flimsy and untenable grounds. It cannot be shown that the Nordics constituted the dominant element in either Greek or Roman civilization, to say nothing of those much older. Nor can it be shown that men of Nordic extraction played an unusual role in the renaissance or the creation of the modern world. The primary reasons why Nordic claims cannot be substantiated is that the Nordic race has nowhere existed in unalloyed purity; that where it has been purest civilization has not been highest, and that all areas of high culture have been remarkably for the extent and variety of their race mixture.

"The Nordic protagonists have therefore found it impossible to show that great leaders of either ancient or modern times represented unmixed Nordic types or even predominantly Nordic types in any preponderance.

Realizing this difficulty they have not infrequently resorted to fictitious biological assumptions and a purely and convenient type of anthropological reasoning."

## BLACK CROWS SAY IT'S IN THE DRAWL

Moran and Mack, Busy on First Film, Explain How They

Get the Laughs  
4/9/29 *Charles M. W. Co.*  
NEA Service Writer

HOLLYWOOD, Cal., June 8.—Negroes of northern Oklahoma and southern Kansas are responsible for the peculiar type of dialect through which George Moran and Charles Mack have become two of the most famous comedians in America. This information was obtained from the stage actors between scenes of "Backstage Blues," their first motion picture which they are now making at the Paramount studio here.

"The Two Black Crows," as they are familiarly known, both spent their early lives in the southern part of Kansas, Mack in White Cloud and Moran in Elwood. They know the dialect of this section as probably no other white men know it, inasmuch as they spent years carefully studying the negro language.

"The drawl which we use is a mental device and not an impediment," explained Mack, who is the spokesman for the team. "The type of negro which we studied stalls at the beginning of every sentence, particularly when he is answering a question. He does this because he is canny. He wants to be careful and sure before he speaks."

"Well" "As a rule he starts by repeating a part of the question asked him, injects a few 'wells' and then gets under way with long pauses between words and a dragging out of the syllables which he speaks. He does this because all the time he is framing the words he is about to speak and as a rule the negro does not think quickly.

"Once his reply is started and he has his answer well formulated, he usually speaks quite rapidly. This change of tempo actually makes a speech more effective. And it is the essence of the proper telling of negro wit and humor. We try to do it in such a way that people think only of the result and not the method employed."

At this moment Moran interrupted.

### Can Be Tiresome

"When you know the secret of this change in tempo you can readily see why unrelieved drawling is tiresome," he remarked. "Take for example the joke we tell about the dog who wouldn't eat meat. Throughout the dialogue leading up to the point of the joke we employ the drawl because Mack is stalling for an answer. However when we get to the point where it is almost impossible to listen any longer without knowing the answer, Mack can't get 'because we don't give him any' out of his mouth fast enough."

Moran and Mack both went on the stage about 25 years ago, each doing a blackface act. But it was not until 1917 that they decided to team together. They were playing in "Over the Top" in New York. When the show closed both were out of jobs so they decided to work up a team act and go into vaudeville. Two years ago they became nationally prominent through their first phonograph record, "The Two Black Crows." More than 3,000,000 records were sold the first year.

When talking to the comedians one would never think they were the same men who have such a fluent line of humorous chatter on the stage. Ordinarily they speak just as any other southerners.

### PRESS

*Pittsburgh, Pa.*

JUN 17 1929

## Isidora Newman Pictures Darkey Old-Time Lore

She Says Artificial Harlem Standard in Destroying Natural Race Vividness

By JULIA BLANSHARD.

FROM NEW ORLEANS, via Paris, Isidora Newman comes as a champion to save for future America the rich, human darky lore of the old-time Southern negroes. Miss Newman, in private life Mrs. Frederick Neugass, was born in New Orleans and lived as a child in the midst of negro and Creole legends. When her own children were born she told them tales in native dialect. Later she began

writing them down. Visiting America a few years ago, after living abroad for years, she saw with dismay the changes that the old South was undergoing.

### OLD NEGRO IS PASSING.

"Modern civilization has set an artificial Harlem standard everywhere and it is destroying all the natural vividness of the old negroes," Miss Newman said.

"They have a real contribution to make to America and the machine age. There is a peace in their souls, a philosophy of life in their hearts and a spirit and vivid beauty in their existence that should be preserved. If moderns only realized it, those old-time negroes could even give them a lot of valuable ideas about the education of the young."

Miss Newman's negro tales not only appealed here and in England, but have been translated into French and German, proving her argument that the negro is the kind of storyteller that all the world appreciates.

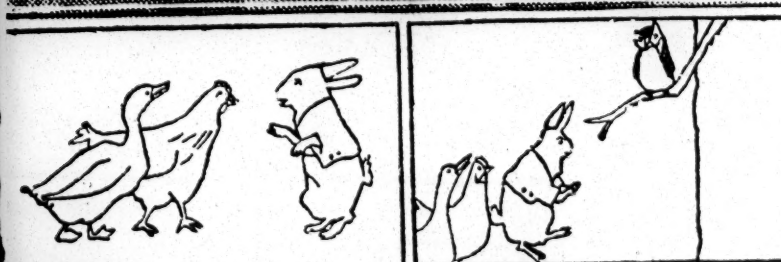
Realizing the eye-mindedness of this age, Miss Newman started to paint darkies to illustrate her stories. So vivid, picturesque and amusingly natural were her things that they were called "spirituals in water colors," were exhibited in Paris and Vienna and brought her the Palm Academique from the French government.

The latest medium brought into use by Miss Newman to portray her favorite subject is tiny dolls. She has made dozens of them, none higher than a foot, all different characters that show the gradations of yellow in different types, the different characteristics of dress in the different sections of the South and different generations.

Her collection of dolls was made for the New Orleans Museum, but has proved so authentic in detail and so popular with children who have seen them that other museums have asked for duplicates.

hearty laughter breaks out spontaneously. Hear her tell a sad story, tears come as easily. For Miss Newman is as fine an artist at story telling as she is at writing and painting. So, by writing, painting story telling and fashioning dolls this daughter of the South is paying, with compound interest, the debt she feels to those old negroes that made her childhood so gay, so happy and so meaningful.





'Nqeye beni mwene kio?' 'Nqa wavova kwa kiawe

Dr. Catherine L. Mabie, American medical missionary, is shown above in the clinic which she maintains for the treatment of native in Belgian Congo. Dr. Mabie has translated "The Little Red Hen" and other white nursery fables into the native language, and below are illustrations for the book which natives carved out of wood.

# REVIEW OF REMARKABLE ARTICLE ON "PRIMITIVE ART" IN PARIS PAPER

(By J. A. Rogers)

## Vogue For Things Negro

The vogue of the Negro—the flain for things Negro—continues with unabated vigor in Europe and even in America.

Jazz is revolutionizing the white man's music; Negro art is introducing new forms into the old Greek styles; Negro dancing is putting more vigor and joy into the art; Negro comedy is making humor, more spontaneous, and so on.

Under Negro influence, white civilization, nearly played out, is undergoing a renaissance. Books, magazine articles, and reviews continue to testify to this fact.

Recently in L'Intransigeant, leading Paris evening paper, appeared a remarkable article on "Primitive Art" by Adolphe Basler, who is the author of a book on that subject which will appear shortly.

Mr. Basler attempts to show the powerful influence that African and Oceanic art has exerted and continues to exert on white art. The vogue fo

things Negro, he declares, which began shortly before the war, is more triumphant than ever today.

The Oceanics, to whom he pays such high tribute, it must be remembered, are also a Negro and a Negroid people.

The following is a free and somewhat simplified translation of Mr. Basler's article. Even at that it is difficult but it is worth the reading:

I must say at the outset that it is not at all as the result of ethnologic studies that we have taken a liking of the art of those peoples called primitive. Taking an active part in the present artistic movement I have felt, as so many others, the haunting beauty of the sculptures of black Africa and Melaneria. This fact I called attention to in a recent book, as follows:

### Destined to Change Greek Style

"Many artists are following in the wake of the antiquarians and the ethnologists in the search of Negro and Oceanic sculptures. (The Oceanic people are of Negro and Negroid descent). They discover in these fetiches a certain indescribable originality of form that is destined to change the old Greek styles."

To the naturalistic vision of the classics there is being opposed a symbolism exalting the simpler forms, barbaric styles, structures roughly sketched.

Gauguin was the first to be infatuated with the strange art of the peoples of Oceania. After him, a whole generation fell under the charm of this horrifying statuary of the savages. All admired its naive simplicity and its symbolism, the most expressive. Such was, before the war, the origin of the vogue for things Negro—a vogue, that is more triumphant than ever today.

Those artists, who have a taste for the new, and the lovers of the exotic, continue to be seduced by plastic qualities, which appear to them full of virgin beauty. Even yet, Negro and Oceanic art has for them something of a haunting and unfathomable mystery.

In his legendary shop in the Rue de Rennes, Paris, "Au Vieux Rouet," the father Heyman recited through the aid of African colonists the myths of black statuary. It is to this place came the first collectors of African idols and fetiches.

Tenacity and Vitality Pointed Out The ethnologists have already pointed out in their works on Africa, the astonishing tenacity and vitality of the black races, with whom the instinct of conservation, exceeds all the other qualities. One of them, Frobenius, noted author of the famous book: "Unknown Africa," asserts that African

civilization—and its art along with it—are of a form, which, so far as the power of conservation is concerned, excels work in stone, and the art of writing.

It is because of this that the songs of the bards on those rivers emptying into the Asiatic still retain the memory of the landing of a distant people upon the coast of Syrtes, thousands of years ago.

Ancient civilization appears more austere and rougher in the East than in the West. All the art forms of the Oriental regions are stamped, according to a German thinker, with a severity and rigidity, which also appeared in Egyptian civilization. Indeed, Egypt, even in the height of its artistic period, and with its infinite cleverness and supreme grace of design, had a certain hardness of line.

With regard to the compact and vigorous forms of Negro art, Oceanic sculpture has less plastic firmness but it has more life and decorative richness. The legs of the totems, the faces of the ancestors, the demons the weapons, the war-boats, all have more of movement than among the blacks of Africa—all proceeds from an invention of ornament still more fanciful, from a more irritated sensibility.

The form dematerializes itself, the volumes dislocate, and the dimensions extend themselves. Often, according to the regions, a many-colored brilliance impart a vibrant beauty to the projecting parts. In the place of the careful polishing of the African Negro, there is to be found most of the time a luxuriant decoration of geometric design.

Oceanic art is eminently decorative. All the figures, sculptured or painted, have, as in African art, unity, but present the distinctiveness of one people or another.

As in Africa, artistic activity springs to the technique of magic, which incites tenseness of soul, unchains the crowds of demons, sows horror before those already in the grip of the mysterious power, and by the hysteric frenzy of its rites, throws these tormented forms into a mass at the same time vital and decorative. There is in this a sex feeling which enhances psycho-analysis. It is, moreover, a field of study that the Freudians have not neglected.

The civilized exoticism of yellow Asia no longer suffices for our over-esthetic period. We need something more savage, more intoxicating. Now has arrived the vogue of the people of darker color: Black Africa, Red America and Brown Oceania.

From the artistic mystery of these natural civilizations which impose themselves upon us with such force,

the science of art will at least learn one grave and opportune lesson. This lesson, that we have too often forgotten, let us accept now, even if come from savages. Their constructive and ornamental forms, so sincere in their worn aspect, have that elementary logic, that organic rhythm of the classic styles of the great epochs.

In other and more intimate fields, the primitive peoples are triumphing. Readers may recall my review of "La Maitresse Noire," and the fondness of white men for the native African women over white women, depicted therein.

Another book on a similar topic has since appeared, and which I will review at another time. Sufficient here to give an extract of a review of it by the noted critic, Pierre Mille: The book is "Le Decivilise," by Renel.

"I have not the right to reveal the confidences I have received but of this drama I know a number of editions," says Pierre Mille. "It happens sometimes; it happens pretty often that a European who has married with a native woman, or has had one as a concubine, cannot have, I will not even say happiness, but conjugal peace with a woman of his own race.

"It may even happen that not yet having relations with one of them, and coming newly married from Europe, if by simple caprice or curiosity, he does, then he can no longer do with them. "Here is the strange thing he realizes—sometimes with remorse, with heart-rending, with horror: He can no longer live with a white woman."



## 'Thought Treatment' Failed To Work On Hogs, Court Hears

CHICAGO, Feb. 20.—(AP)—“Absent treatment” as a means of curing hogs of cholera is before the Circuit Court today.

Mrs. Mary A. Lee, of Beloit, Wis., wants the court to enjoin Mrs. Elizabeth Carter, a Chicago psychologist, from collecting \$1,500 in notes, given Mrs. Lee for “absent thought treatment.”

The treatment Mrs. Lee said, was successful in curing her after she had suffered a nervous breakdown. It proved equally efficacious when her pet dog became ill. A team of horses, fretting from harness sores, got well under the long distance thought treatment, the court was told. But all the thought treatment Mrs. Carter was able to provide failed to keep the hogs alive after they got the cholera, Mrs. Lee averred.

Besides the notes, Mrs. Lee said she gave the psychologist \$2,500 in cash. A temporary injunction was granted pending further hearings.

## SUPERSTITIONS OF HEALING AROUND

### Much Harm is Done Thru Foolish Notions on One's Health

Superstitions concerning the process of healing the sick are not entirely forgotten according to a radio talk recently given over KFRC, in San Francisco. He says of ancient medicine and the superstitions that still exist:

“The physicians, or medicine, men of ancient times were usually priests and magicians. They were supposed to have received their training and powers from spirits and demons. They all had queer beliefs and practices—but even several thousand years of civilization have not completely rid us of these notions. “Many people still believe that toads cause warts and that wearing certain things around the neck will prevent disease. Even now in England it is a common belief that whooping cough may be cured by a beetle in a bottle or a spider hung up in a cloth bag over the mantle-piece, and even by a meal of fried field mice.”

The speaker further quoted Oliver Wendell Holmes:

“There is nothing men will not

do, there is nothing they have not done, to recover their health and save their lives. They have submitted to be half-drowned in water, and half-choked with gases, to be buried up to their chins in earth, to be seared by hot irons like galley slaves, to be crimped with knives like codfish, to have needles thrust into their flesh and bonafires kindled on their skin, to swallow all sorts of abominations and to pay for all this as if to be singed and scalded were a privilege, as if blisters were a blessing and leeches a luxury.”

### TOPICS OF THE TIMES.

As represented in the news photographs, President Coolidge was in a very thoughtful mood as he returned to the house on Sapelo Island from a vain chase after deer. These little spotted deer of the sea islands are fleet and wary, and that the President did not get one on his first try is no reflection on his marksmanship. Some amateur deer-hunters fire at does by mistake, for the animals lit by so rapidly in the tall, dark woods there is hardly time to search for horns.

If the President looked thoughtful, and Mr. Coffin—who got a deer—looked pleased, there was one person in the picture whose feelings knew none of the restraints peculiar to white folk. This was the small negro boy who was driving the ox that pulled the cart in which the hunters were returning. The caption-writers and the correspondents did not trouble to give his name, but every one in that countryside will know it soon. For he always hereafter will be known as “de boy dat ca'ied de Pres'dent fum de deer-drive.” Be his name Sam or Unex or Andrew, his distinction will cling to him. And some faint realization of the fame and happiness that were increasingly to be his shines in the dark face in the photograph.

There must have been many negro boys like this one, careful ox-boys who wait where they are told to wait and know how to make the cart ride easily. But Mr. Coffin had some particular reason for picking this one, and if ever virtue or personal charm were its own reward, here is an illustration of it. What hog-meat and greens and crackling bread in the Winter and Spring, what melons and chickens in the Summer, will be the feudal offerings to this eminent boy! And perhaps in time the island will become too small to hold his greatness, and he will migrate to Washington, as becomes one who associates with the rulers of the land.

## FANCIFUL ARE NEGRO NAMES Meet Artificial Flowers, Quo Vadis, Parolee And the Twins Avery and Ivory

By FRANCES GAITHER

THE collector by instinct who for want of means, must repress his desire for Italian primitives and Duncan Phyfe tables should go in for negro names, which cost nothing and yield infinite satisfaction. The best hunting is, of course, in that land where a poster of the dusky half of the population chimes like one of its own lovely spirituals. A melody of moon-struck mocking birds. Monia, Arvetta, Dorisca, Laring go singing through Southern kitchens as endless in distinctive melody as the procession is beyond counting in numbers. Aunt Janes and Aunt Sallies, heaven rest their souls, are well-nigh extinct, and the dull prosody of their catalogue but echoes the condition of servitude wherein they were born, and whereof surely not the least galling phase was that their masters had no ear for music. Nowadays the free-born knows no muted strings, and the collector's joy is unconfined.

In one Alabama village these euphonies set wild echoes flying: Orietta, Esamena, Rovenia, Clenentine, Florella, Caretta, Willetta, Aeril, Parolee, Ragna, Parsenia. But the collector of really catholic taste would no more restrict himself to names of this sort than, were he a buyer of paintings, he would choose only Watteaus and Fragonards. Let him lean at the deck rail of a boat on Mobile Bay, as one collector has done, and hear a roustabout exhorting his fellow: “Hurry up wid dat rope, you big ol' black Cup o' Coffee, you.” Or let him match, if he can, such specimens as Tin Pan and two pairs of twins called, severally, Pink and Chip and Brick and Bat.

Speaking of twins, a pair in Arkansas has been found linked in the harmonic unity of Avery and Ivory, dedicated at the family altar to those little gods of farm and fire-side thrift whose symbols are a well-known plow and an equally well-known soap. A charming brace of names that is delicately complimenting at one moment the industry of the father and the mother and assuring one day to a

little colored boy and girl, grown up, a warm welcome at any farmhouse which looks across insistent acres between its washtubs sunning at the door.

Another twin story is that of John Riley who, having hoped for a single son and heir, was doubly blessed. He was so confounded by his luck that he could do no more at first than name one twin for himself and let the other go unhonored and unsung for months, until, in fact, the chocolate morsel did, in a manner of speaking, christen himself. He was always laughing, that baby, and one day the perfect name for him just happened, like any authentic inspiration, for what should one call the gay and grinning twin of sober John Riley if not Pleasant Smiley?

IN one countryside where a certain Memphis daily penetrates to the remotest cabin to lie on the table beside the austere and only Book, aspiring dusky parents, ambitious to beget a man of authority, have named their first-born son, Commercial Appeal. Do not smile. Surely they were moved by the same yearning reverence which made their neighbors seek in the other sacred print and choose for their baby boy Jehovah.

Ferdeliza, designed no doubt for a rich agricultural career, is the son of Ferdinand and Eliza; but certainly the man called Prince of Wales did not acquire his honors by heredity. Prince of Wales must have just happened by divine inspiration, like Pleasant Smiley. The father of Superior Circulator is porter in a shop dealing in stoves of that name. It is not so easy to discover how September came by his name, or Pig Bird by his. Plunder and Chicken, very likely, were not so christened but won their titles through achievements in maturity, like William the Conqueror or Alexander the Great. Mary Magdalen, on the contrary, was surely christened in babyhood.

The present collection at first included only the names of people, but room had to be made at last for the cook's cat called Anna VI Jus-

tina Archie, and then for a disease, malarius neuralgarius. A man unfortunately suffering confinement was referred to proudly by his wife as a “risty.” Defined, a “risty” is a prisoner who by good behavior has convinced his guardians that they may “rist” him to come and go on his honor.

A “free expensary” is a place where medicines may be had at no expense. A “high-flyin’ geranium,” presented and so denominated in careful enunciation by a washwoman, was tended by her mistress in eager suspense until the day its buds unfurled the leaves of the hydrangea. Mandy, whose little brother, by the way, is Johnnie Ronnie, spoke of the far Northern city of her birth as Ohio-way Pneumonia. Long afterward the echoing syllables turned themselves inside out to whisper Des Moines, Iowa, and an eager collector rose in the night to impale that geographic bit.

BUT in the main the best fun continues to be in the names of people. There is no thrill quite like meeting in the flesh the girl Artificial Flowers, Artie for short, quite naturally. There is an adventure which no juggled geography, no sleight of hand with common nouns can touch. Fancy Artificial Flowers coming to live for a time where your eyes may rest on her, living, breathing, even singing at the sink.

The maid Revelations, more intimately known as Revellia, has never, so far as now known, met the youth De Word o' God, whom his familiars call De Word, but it would be a pretty fate if these two should one day come together.

How should you feel about Precious Germany? Could you address her with dignity or would you, on an uprush of strange autocratic impulses, decree the girl's baptismal name to be laid aside during the term of her service? It makes an odd flavor in the master's mouth to call the parlormaid Precious, and yet to force upon her any other than her rightful name would be on your part a base and petty piece of business.

The whole matter is entangled in the question of man's inalienable rights. In a sense, it seems hardly ethical to argue with Virge, the herculean, that his shortened name had perhaps some other origin than



Virgin, as he so firmly insists. Virge's own mother told him his true name was Virgin. Even if you had been present at the christening some thirty years ago, you would hardly have been so cruel as to shake her faith in the so beautiful name she had found for her son.

A resonant name among a people with a delicate ear is a heritage like no other. Witness Leviticus, a woman's name; Quo Vadis, Deler-na, Perico Keys, Jeremiah Prophet, Arqueus, Corenthus, Arcola. Witness the three-decked name of the maid who, mere Vanilla for workaday occasions, is for fêtes and holy days Palmetto Penelope Palmyra Penelope Hinds Bonds. That birthday name of Vanilla's should really be chanted in full vestments, as should also the alliterative chimes of this one, said to have been bestowed when the happy parent was ecstatically drunk: Sefus Syphus Saffax and Patron Percival Morris Alexander Watkins.

NEW LONDON  
CONNECTICUT

FEB 28 1929

### Destitute Native Americans

NATIVE-BORN Americans are more liable to become eleemosynary objects than any foreign-born citizens or residents, according to the Charity Organization society of New York. Its annual report shows that more than 37 per cent of all people given charity in the Metropolis last year were born in this country. Of course other countries may lead in proportion, but the statistics compiled are not so good for our Yankee vanity. Evidently we are not so assured as we thought we were—not so insured for the future.

It is probable, however, that such statistics would not apply outside of New York. After all, New York is as strange to the average native-born American as it is to the average Britisher, German or Swede. It is a vast pot into which a New England Yankee falls with as sickening a thud as a Jamaica Negro. Race and language don't get you very far, or hinder you very much. The statistics are not to be taken for American statistics at all.

In other cities—inland cities mostly—conditions are decidedly more American, and decidedly more flattering to our national vanity.

NEW LONDON  
CONNECTICUT

MAR 5 1929

### Another Witch Murder

NEW YORK, no less than Pennsylvania, has had its "witch murder." Nathaniel Conway, a Negro, choked and stabbed his common-law wife, Mary Johnson, and then explained that she had cast spells over him, and had made him join her in repulsive "voodoo" rites.

He said her power over him was so great he could not leave her. Probably it was. Probably she bewitched him, literally; for if you believe that you are bewitched, then you surely are bewitched, although nobody but yourself should be blamed.

This poor Harlemit was really a victim of under-education. A native-born American, he nevertheless had been deprived of the opportunities for education without which millions of his white brothers would be equally superstitious, equally susceptible to beliefs in outlandish rites, equally murderous, also.

It wasn't Nathaniel Conway's fault that he committed a murder, but the fault of a society which permitted him to grow to man's estate without a wholesome contempt for the voodooistic doctrines which he inherited down through many generations from the savage but free tribes of Africa. Nathaniel Conway was only sick—sick with superstition.

EVERY EVENING  
WILMINGTON, DEL.

### MAR 12 1929 NEGRO'S RECORD WITHOUT A FAILURE.

The thickness of the skull of a Virginia Negro saved his life the other day in Lynchburg, when, during a riot, he was fired on point blank, but escaped with a slight flesh wound. Surgeons in examining the abrasion on the forehead found the bullet flattened against the skull, but the victim himself was not even stunned. In olden times the head of the African was regarded as the synonym for solidity or hardness, but if it serves such useful purpose as fending bullets one can see that it has a doubly important purpose. In bygone days, too, the Negro used to be proud of his thick skull and would engage in butting contests with rival "hard heads" and it is recorded that some of the more primitive of the race were able to split an inch board by using their head as a battering ram.

However, the colored folks have already proved that the thick skull may contain ample brains to enable them to compete with other races in matters requiring mental as well as physical endowment; but the Virginia species has shown that a well-armoured brain is worth while.

On the other hand, a Negro died in New York a day or two ago who had long been chosen by sculptors to move their most treasured marbles and it is reported that in 40 years he never damaged a single piece. Speaking of him, George Gray Barnard, the sculptor, declared he had an almost uncanny sense of balance and with his eye, unaided by measurements, he could tell with absolute exactness where to place the irons or ropes to maintain the shifting marble in its normal upright state. His mind knew no failure in the exercise of his gift. He was a delightful character and companion, is the verdict of all the great contemporary artists who wrought in marble.

One may have a skull to turn bullets and another the mind to perform the most delicate of tasks requiring an instinct and understanding that were so developed that made him the one man who has established a record of 40 years without a failure.

### PUZZLING THE ETHNOLOGISTS 1/5/29

WHENEVER white scientists begin to sit back complacently, assuming that they have the human race well documented and separated into groups, a new discovery throws out all of their many conclusions. For instance, someone has discovered a tribe of Indians in the Yukon country of Alaska, who are described as being "as black as Negroes, but possess long straight hair and aquiline features. They are very proud of their blood, and permit no mixed marriages. They may or may not be an off-shoot of the Hindu race, or descendants of people coming up the McKenzie river from the Arctic."

The Ethnologists are at a loss to account for these Indians. Of course, they hasten to presume that they are not Negroes, though admittedly black. No Negro, according to most of the ethnologists, can have straight hair and aquiline features. This despite the example of the Somalis and Malagasies in Africa.

Several expeditions are planning to leave Seattle next spring to study these black Indians. After having studied them, the scientists will return and probably claim that these black people are really members of the white race, who left Europe two or three thousand years ago. They have already done this in the case of the Egyptians, Ethiopians and many other dark peoples.

There is a certain stereotype that science has adopted for the Negro. He must be black, with hair "Tight Like That," flat nose, torpedo-shaped head and bulbous lips. Any black man not conforming to this stereotype is not a Negro according to science, but not according to American custom. Wherever Negroes are plainly depicted on murals, vases and in sculpture in ruined cities of long ago, the scientists always hasten to tell us that these black men in Crete Olynthus and other places were not really black but were just painted that way for artistic effect.

The chances are that these black Indians are probably the descendants of Negro slaves, who escaped and went as far north as they could, generations ago. It is not generally known that ex-slaves at one time had a settlement on the shores of the Great Slave Lake in northern Canada. Indeed, it has been said that the lake received its name from these settlers.

However, much truth there may be in this, it is easier to believe that these Indians are the descendants of Negro slaves, than of Hindus. Why go away off to India for an explanation, when there is a very simple one right at home? Incidentally, there are many "Indians" in Oklahoma today who are very black and have straight hair and aquiline features. We know they are the descendants of Negroes and Indians. May this not also be true of the Black Indians in Alaska?



# Racial Characteristics - 1929

Florida Ala. News  
Thursday, February 14, 1929

## WHAT IS A NEGRO?

The Negro is a human being of all most blessed of his Maker. Nothing besides the Negro exists in the animal kindom that is more adaptable to any and everything. Here is a description of him:

The Negro can lie down beneath the scorching rays of a noonday sun and sleep the sleep of the seven sleepers of old without suffering any evil effect from it whatever; or he can weather the fiercest winter gale, clad only in a pair of cotton overalls and a blue jumper. He can also wear an overcoat to a Fourth of July celebration or a pair of linen pants and an alpaca coat to a Christmas tree and be perfectly comfortable. And, strange as it may seem, anybody's clothes will fit him and look nice on him. There is nothing else like him under the sun, and of all kindreds, tongues and nations that God created, the Negro is the one most adaptable to things as they come. He sees all things, hears all things, believes all things, and has implicit faith in everything he sees or hears from tat of wonderful things performed with the aid of a rabbit foot to the most frightful ghost stories ever reported from haunted houses and graveyards. He never invents any kind of machines but he stands ready at all times to step aboard of anything that comes along, from a young mule to a flying machine.

Wireless telegraphy and the Radio are not new to him; he has used them for ages, for every Negro's mouth is a broadcaster and every pair of ears receiving sets. If anything of importance happens on a plantation tonight, every Negro for forty miles around will know it by morning.

Saturday is his special day

by custom and common consent and if you have any business to attend to in a Southern town on Saturday attend to it early and get off the streets before you get hurt. A Negro cannot see you Saturday unless you owe him something, and if you get in his way he is liable to step on you, sit down on you, or back you up against a brick wall and smother you to death. He does not usually do these things or any of them, through any evil design, as many sometimes suppose, but he simply cannot help it if you get in his way, for he is busy and cannot look out for you. Saturday is his "rashions" and news exchange day, and, in addition to having all those things on his mind, he has to shake hands with every other negro in town and hug every negro woman he meets. You had better take out an accident policy or get off the streets Saturday.

The standard rashions for a Negro is a peck of corn meal, fifteen cents worth of sugar, a dime's worth of green coffee, twenty-five cents worth of salt meat and one gallon of syrup a week, but he can consume all this at one sitting if necessary, or if he is working for you and boarding himself he can live a week on three soda crackers, a box of sardines and five cents worth of cheese. In other words his stomach is built on the same general plan of an old-fashioned accordion and either contracts or expands according to the pressure brought to bear upon it.

He is also immune to nearly all kinds of poisons, and can swallow the most deadly drugs with impunity. I remember of having a negro working for me one time who was having chills and was suffering with severe backaches. I got him a bottle of chill tonic to take and a bottle of liniment to rub with. The liniment was labeled in box-car letters, POISON; For External Use Only, and I cautioned him

about it when I gave it to him, but for three days and nights before I found it out, he had been rubbing his back with the chill tonic and taking a table-spoonful of the liniment three times a day before each meal, with excellent results. On another occasion I was sick and had a Negro to wait on me, and the doctor opened a can of antiphlogistine to make a plaster for my side, leaving the can on the kitchen table, and when my Negro went in to get his supper he mistook it for a can of peanut butter and ate the whole of it without ever discovering his mistake.

The Negro is likewise a great admirer of art and in nearly every Negro's home, be it ever so humble, there hangs a life size portrait of himself on the wall right opposite the door where you will be sure to see it as you come in the door.

The rest of his surplus money he usually spends for entertainment, preferably an excursion, but anything else in motion will do. I have frequently stood on the street corner on a cold, cloudy winter day and watched as many as fifty negroes, who would not average 50-cents each, and none of whom had on clothes enough to flag a flat car, clinging to a merry-go-round as it went round and round, grinding out that well-known and much beloved melody, "Oh, Billy Baily, Why Don't You Come Home?" and their teeth shining like the keys on a baby-grand piano, while hundreds of others, who did not have the price of a ride were standing in a half-frozen mud puddle shoe deep, cheering them as they came around.

All things are pleasing to him. A circus or a funeral is equally enjoyable, but a protracted meeting followed by a big baptizing, or a term of circuit court followed by a public hanging, is his chiefest delight.

Whenever a Negro tires of country life he moves to town, acquires a char-coal bucket and a tailor's goose, forms an alliance with some white man's

cook, and with his living thus assured, opens a cleaning and pressing establishment. He then goes out Monday morning and gathers in the Sunday clothes of the white clerks of town, and after wearing them himself every night during the week, gets up Saturday morning and treats them to a gasoline bath, flattens them out with a red hot iron and rushes them home to their owners, so that they may wear them Sunday; collects \$1.50 for his services in their behalf and goes on his way rejoicing. But should there be any special occasion in town on Saturday night which he wishes to attend, he holds back the best suit that he happens to have on hand and wears it to that, and carries it home Sunday morning if he wakes up in time, otherwise its owner can lay in bed over Sunday, and he will bring it back some time the following Monday.

If perchance his fancy does not run to cleaning clothes, he gets himself a gasoline stove and other paraphernalia where to defeat the vagrant statute and sets up a lunch counter where he serves all such as care to come his way, irrespective of race, color, or previous condition of servitude, with hamburgers, hot catfish and beef sausage, and sometimes sweet spirits of fermenti on the side. But should neither of the locations appeal to him, he usually opens a colored barber shop with a pool room and a crap table in the rear.

As soon as the city authorities become obnoxious to him, however, he again goes back to the quite country life, usually right after the Christmas holidays, and joins himself to a cotton planter, and by his certain written contract duly executed in duplicate, obligates and binds himself to cultivate and gather a crop of cotton on the land herein described, and on the strength thereof proceeds to eat up anywhere from \$5 to \$300 worth of grub while he is waiting for the ground to

get in shape to plough, and it very frequently happens that when the trees begin to bud, the birds begin to whistle, and the grasshoppers begin to rattle their wings, Mr. Negro is seized with wonderlust and suddenly disappears, and the people who once knew him may know him no more forever.

Every Southern town also has its full quota of Negro women, who, like the lily, toil not- neither do they spin, yet the Queen of Sheba, in all of her glory, was never clad like unto one of them. She sits on or hops from cabin porch to cabin porch all the day long and when night comes on she goes for a walk around town. Sometimes, if she happens to be one not in so easy circumstances, she takes a job cooking for some white woman in town for \$2.50 a week and the scraps from the table, the value of which will exceed several fold the amount of her cash earnings.

Surely the Negro is fearfully and wonderfully made, and his ways are past finding out.



JAN 13 1929

As a result of an extensive study of mortality tables for all parts of the country, Professor Samuel J. Holmes, of the University of California, has unearthed some unexpected facts concerning our Negro population. It has long been supposed that the Negro race were much more susceptible to disease than the white race in this country, and while this is true of pneumonia, tuberculosis and such diseases as result from improvidence and ignorance, it is not so of such ailments as scarlet fever and diphtheria, to which the Negro shows a marked resistance, and to a lesser degree it is not true of measles.

To all diseases which enter through the skin the resistance of the Negro is most remarkable. Skin cancer, erysipelas and infections of the ears, eyes and nose may be placed among these. "The immunities of the Negro," says Professor Holmes, "may be plausibly interpreted as a result of the great resistance of the ectodermic layer of the skin and the invaginated linings of the buccal and nasal cavities."

#### Withstand Northern Climates

Dr. Holmes also finds that, contrary to popular opinion, the Negro race is able to withstand Northern climates. "It has been a commonly accepted conclusion," he says, "that the Negro cannot withstand the more rigorous climate of the Northern states. There are few Negroes in the states bordering our Northern boundary, and still fewer in Canada. This conclusion has been supported by the fact that until very recently most Northern states and cities have had more deaths than births in the Negro race."

This is no longer true, and it is suggested by Professor Holmes that the Negro is building up a partial immunity to such diseases as tuberculosis and pneumonia similar to that acquired by the whites. "Perhaps the future will see a larger portion of Negroes in the North than in the South," says Professor Holmes.

#### Pacific Air Currents Charted

The Hydrographic Office of the navy has published its first "Pilot Chart of the Upper Air for the North Pacific." The purpose of the chart, as indicated by the title, is to supply information on the upper air currents over the north Pacific such as might be useful to aviation.

"Due to the vast ocean areas covered by this chart and the scarcity of weather observation data," says the report, "the information on atmospheric conditions at varying altitudes is now very meager, but it is believed that the publication of this chart will stimulate interest in this work and that future editions of the chart will contain more details on air conditions." The chart shows wind diagrams at altitudes of 10,000 feet, 5,000 feet and 2,500 feet and at sea level for the areas in the vicinity of Manila, Guam, Pearl Harbor, Seattle, Medford, San Francisco, Los Angeles, San Diego, Coco Solo, Canal Zone and Hong Kong.

#### Carbohydrates Produced

Through the action of the substance chlorophyll in green leaves, plants are able to convert the carbon dioxide in the air to carbohydrates, with the as-

sistance of light, by a process that is known as photosynthesis. "Many efforts have been made to produce carbohydrates from carbon dioxide by artificial means without the aid of green plants," says the Industrial Bulletin of Arthur D. Little, Inc. "When dilute solutions of carbon dioxide, in the presence or absence of other substances, are acted upon by the ultraviolet light, traces of formic acid, and perhaps of formaldehyde, have been obtained. In other experiments, formic acid and formaldehyde have been converted into sugars under the influence of ultraviolet light or sunlight."

"The latest advance is that reported by Professor E. C. C. Baly, of the University of Liverpool. He has found that when specially prepared nickel carbonate or certain other finely powdered materials are suspended in water through which carbon dioxide is being bubbled, carbohydrates are produced under the influence of sunlight." As carbohydrates comprise sugars, starches, cellulose and gums and constitute the greater part of the vegetable world, this is an important discovery. This somewhat tottering infant step forward toward the solution of the plant secret may eventually enable us to produce plant products at will in the laboratory.

#### Tonkawa Language Studied

Harry Holjer, a graduate student at the University of Chicago, is making a thorough study of the word meanings and grammar of the Tonkawa language. But that will not help him much in world travel, for this ancient tongue is remembered by only nine old people of the Tonkawa tribe, which once flourished in southeastern Texas. "Though 600 Tonkawans survived at the time of the Civil War, only sixteen full-blooded members now remain," he says, "and the group will soon disappear as a tribe through intermarriage with other tribes. Their origins are obscure, but they are believed to be related to the Siouian and Hohan tribes." Scientists have been unable so far to classify the language.

#### Award for Electro-Surgery

The award of the John Scott Medal to Dr. W. T. Bovie comes as a recognition of his remarkable success in the field of electro-surgery. The apparatus which he has developed makes possible surgical operations with an electric current instead of a knife. Operations performed in this way are entirely free from pain or surgical shock. For example, growths in the brain can be removed while the patient is fully conscious and aware of what is going on. The electric current in the wire not only makes the incision, but at the same time it closes the blood vessels, so that even in operations usually accompanied by a great loss of blood no bleeding occurs.

#### Nation's Health Improves

That we are becoming a healthier nation seems obvious from a recent Department of Commerce report. The death rate in the registration area was 11.4 per 1,000 population for 1927. Pneumonia fell from 103 to 81 per 100,000 population, influenza from 41 to 23, tuberculosis from 87 to 81, diarrhea and enteritis (under two years) from 27 to 22, nephritis from 98 to 93,

measles from 8 to 4 and diseases of the heart from 199 to 196. Automobile accidents rose from 18 to 20 deaths per 100,000.

#### Civilization Traced to Nile

There are two independent theories as to the origin of civilization. The older theory is that the human mind is such that, given an opportunity, it will produce a civilization. But this does not account for the similarity of customs found in all civilizations, and so there exists the alternate theory that civilization started from a definite center, from which it spread.

In a recent volume, "In the Beginning: The Origin of Civilization," Professor Elliot Smith, the chief exponent of the latter theory, sets this center in upper Egypt, on the banks of the Nile, and the time about 4000 B. C. The determining cause he believes to have been an abundant crop of wild barley, which caused man to give up his roaming life for a favorable climate and an assured food supply. Lean periods led to the invention of methods of storage, and this taught the greatest thing ever discovered by man—the function of the seed in plant growth. Having reached this stage, the further growth of civilization is not difficult to visualize.

#### Skunks That Eat Bees

That there is no accounting for tastes is evident from the unusual call for help which came to the Biological Survey of the United States Department of Agriculture during October, addressed to its leader of predatory control work in Arizona. This was a request from an apiarist for assistance in eradicating skunks that were eating his honeybees. He was instructed to mix ground pork cracklings and strychnine and given information regarding its use.

The leader of control work for this district gives an interesting account of how the skunk catches bees, as they were seen on two bright moonlight nights. The skunk came to the front of the hive and commenced tapping with its front feet and claws. When the bees, cold and sluggish, came to investigate, they were easily lapped up by the skunk as fast as they appeared in the opening. The stomach of one skunk examined contained 265 bees. Skunks have been known to entirely exterminate bee colonies in Arizona.

#### Rare Sugar From Waste

Through the joint efforts of the Bureau of Standards, the Alabama Polytechnic Institute, the University of Alabama and the Alabama Industrial Development Board, the cost of xylose, a rare sugar, may be reduced from \$100 a pound to 50 cents or less, and Alabama farmers may find a market for their cottonseed bran and peanut shells. Xylose, which is useful in the food, textile and leather industries, has been recovered from these waste products of the farm on a laboratory scale which justifies the building of a small factory to try it out commercially. Present indications are that it can operate on a basis that will produce xylose at a cost of about 50 cents a pound. The first factory will produce about 100 pounds of sugar a day, which will be sufficient to determine its commercial usefulness.

H. H. S.



Racial Characteristics-1929

TELEGRAM  
PORTLAND, ORE.

NOV 6 1924

## COLORED RACE FAST VANISHING SAYS BIOLOGIST

By DAVID W. HAZEN.

"Within 100 years the negro race in the United States will have been almost entirely assimilated," declared Dr. Wilfred Osgood, noted biologist, Wednesday. "After 100 years more, the American negro will be so nearly white that it will only be a short time after that that all traces of his black ancestry will have completely disappeared."

Dr. Osgood lectures Wednesday night at the Masonic temple on "Mysterious Abyssinia and the Source of the Blue Nile." He has been studying Africa and its problems for more than 20 years. He thinks that the negro there will never be assimilated. There are millions of them, and they are not being mixed with the whites.

"Here in America conditions are much different," he explained. "There are no black immigrants coming in from Africa. The stock that is here is being mixed with the whites slowly, it may seem, but biology students find the assimilation to be much more rapid than the average man thinks."

### LESS RAPID NOW.

"Today in the United States almost every negro has some white blood in him. They tell us that this mixture is not so rapid now as in slavery times when the young sons of planters were blamed for much of the biological changes. But it is still continuing, with no addition of pure blacks to offset it. So you can see that simply as a problem in animal life, if you do not want to put the matter on a higher plane, the change will come about in a few generations."

Dr. Osgood is in charge of the zoology department of the Field museum at Chicago. In 1926-27 he visited Abyssinia. It is the only independent nation on the entire African continent. A member of

the League of Nations, its people are intensely loyal and its ruler progressive.

"I was told by government officials that they expect the United States to protect them in case a European power seeks to conquer that country. They take Wilson's statements literally, and think his utterances pledge the entire United States."

### VERY AGGRESSIVE.

"The English and Italians are very aggressive in Abyssinia. The Italians are chiefly struggling for the trade of the country. Since their military defeat there years ago, they have made no warlike gestures, but they certainly are after the trade," the visitor said.

Abyssinia, it was pointed out, is one of the richest spots of land on the globe. It is very rich, being of a lava formation like parts of Eastern Oregon. Everything from cotton to snowbirds can be grown there. It is a wonderful cattle country, has an ideal climate, and will produce endless crops of grains, fruits and vegetables.

"The question is, are the white races going to allow the native blacks to hold it?" said Dr. Osgood. He did not answer the query.

### AFRICANS DREW COLOR

### LINE AGAINST WHITE

### EUROPEANS

Native Men Won't Marry Women Who Bear Children to Whites

CAPETOWN, S. Africa.—Native

Africans of the Bantu tribe have prejudice and draw a color line against the whites of Europe.

Information to this effect has just been brought to light by Dr.

C. M. Doke, professor of Bantu languages at the University of Witwatersrand.

Prof. Doke tells of Adam Rens, a white American trader, who came to Mashonaland in 1867, deserted the white race completely and went over to the natives.

Apparently the white man was greatly liked by them, for he married a native woman, traded with them for rice, eggs and milk, the necessities for his daily food.

Some time after his death, Rens' widow desired to marry again, but no native would marry her while she had a white man's child with her. So strong was this superstitious feeling against the boy, that the mother threw him into a pool.

Then she married again.

## OUR LONG ISLAND INDIANS

### The Shinnecock Tribe Still Hunts and Fishes

### On Reservation Near Southampton

did not have the right of franchise.

**N**INETY miles from New York City lies the reservation of the Shinnecock Indians. It is situated on Long Island along the State Highway which leads to Montauk. To call it a reservation is in the strict sense of the word a misnomer. It is not owned by the government, but by the tribe itself. Its affairs are administered by three trustees elected annually by the authorized members of the Shinnecock tribal family. In this sense the reservation differs from the reservations of the Western tribes, where the government retains possession of the land. However, the tribe of Shinnecocks is recognized by the government, and it is entitled to such aid as the government can render the Indian. When the first white settlers came from Massachusetts to settle on the eastern end of Long Island, they had to make as graceful an arrangement as they could with the Indians. Accordingly, the Town Trustees of Southampton—the fashionable resort of today, which is two miles away—in 1703 bargained with the Chief of the Shinnecocks for title to certain settlement rights in exchange for a lease for a thousand years. The land granted to the Indians included the Shinnecock Hills area, known as the Shinnecock tract. It covered an area of about 3,600 acres. By the terms of the lease the Indians, although they surrendered their title to valuable land, nevertheless retained certain hunting privileges over it.

This privilege has now been accorded them but only a few avail themselves of it. His intuitive suspicion still clings to the Indian. He fears that the grant of suffrage is a wooden horse. "Beware the government bearing gifts," he mutters under his breath. He surmises that the right to vote will cost him in the end more than he is willing to part with.

The contrast between the luxury of the residents of Southampton and the squalor and poverty of the inhabitants of the Reservation is marked. The Shinnecock lives in peaceful contentment upon his spacious domain, a domain that easily could be sold for \$1,000,000. In fact, the tribe has already been offered this amount for its property rights.

Opposite the Reservation on the State Highway are the vast estates fitted out in splendor. Within a stone's throw of the Reservation is the National Golf Club of America, located at Shinnecock Hills. The Indian watches the whites roll by in limousines or sputter along Shinnecock Bay in high-powered motor boats. He is first-hand observer of the leisure money can buy. But it does not affect the mode of living of the Shinnecock. He still enjoys his gun and his rod. He is treading the paths of his ancestors who companioned with the hills, the woodland and the sea.

The Reservation itself is a tractless waste of uncultivated soil. Comparatively few of the Indians make any effort to till the ground and prepare for crops. Here and there one will see a small patch of garden planted in the rear of some shack—evidence that some tribal member, more enterprising than his fellow-tribesmen, has had forethought to provide for days of frost and cold. The women do the manual labor in the garden while their intractable males indulge in the less arduous pursuits of hunting and fishing.

Although the Shinnecock Indians are still recognized as a tribe, it is believed that there is not a single pure-blooded member living. Inter-marriage with the whites and the American negro has dissipated all the pure strains.

The Shinnecock of today lives in

a crude clapboard or shingled shack. Some of the shacks are so small that one might easily mistake them for squatters who were sojourning on the reservation for a brief season. No paint bedecks the exterior of these weather-beaten structures. The Indian does not turn to home ornamentation any more than to agriculture. Even the interiors present anything but an orderly appearance. Four or five rooms comfortably house the generous-sized family.

The temperament and habits of the Long Island Indians blend very easily with the mode of living of the American negro. In consequence the coalition which has taken place between the two races is a natural one and has required little if any adjustments on the part of either.

As to the possibility that their manner of life will be changed by the new policy the government is envisaging for bringing the Indians into the normal life of the nation they are complacent. Charles Sumner Bunn—more familiarly "Charlie"—who for many years has been an unofficial liaison officer between his tribe and the Long Island "pale faces," and who has always hunted fished for eels and dug clams in the manner of his ancestors, has only this to say:

"The Indians have been well treated by the government and it is about time they did something for themselves. They have been wards of the government long enough."

## COLORLED FOLK HIGHBROWS WHITE FOLK LOWBROWS

WASHINGTON, D.C.—Colored Americans are highbrows and white Americans lowbrows according to Dr. Ales Hrdlicka, anthropologist of the U.S. National Museum.

Dr. Hrdlicka came here twenty-five years ago with a plan to use a large colored population as material for measurements of the body forms of colored people as compared with whites and with African Negroes.

He declares, however, he has been able to find only 26 individuals unquestionably of pure Negro blood willing to permit the detailed bodily measurements which anthropologists require.

Comparing this small group with the large group of white persons of old American stock whom the anthropologist has measured, he discovered that the Negro forehead is higher than the average old American white forehead.

The doctor says that this doesn't indicate any difference in brain capacity or in the shape of the head. He believes it is due merely to the tendency of the hair to grow a little higher on the foreheads of pure-blooded Negroes than it does on the foreheads of white Americans.



# Frobenius Examines Africa's Culture

BERLIN. Leo Frobenius is the centre of much controversy in the scientific world. He has been reproached with being far too imaginative in his interpretation of his discoveries in the very obscure field of the prehistoric culture of the Hamitic races, with having drawn far-fetched conclusions from their folk songs, legends, animal fables and religious customs. His critics forget that a historic—and hardly any historic—investigation can be made without a strong admixture of poetic fancy. Perhaps some items of the rich store of new knowledge he has obtained from the apparently sterile spiritual ground of Africa may have to be revised later. But this has happened to every explorer and proves nothing to the detriment of the tremendous work achieved by Frobenius. Such doubts on the part of experts do not diminish the importance of this work for the illumination of the beginnings of mankind. It has been very convenient for some political and colonial circles to regard the negro as half-animal, as a creature standing midway between man and beast. But the investigations of Leo Frobenius have definitely overthrown this view.

THIS year has seen the completion of his "Erlebte Erdteile" with the publication of Volume VI, "Monumenta Africana," and Volume VII, "Monumenta Terrarum," published by the Societäts-Druckerei of Frankfurt. Both sum up the conclusions of the previous volumes, which besides describing his personal development into a spiritual explorer of Africa, gradually draw the reader deeper and deeper into the results of his investigations. The preceding volumes have been treated in detail in these columns. We have pointed out the significance of Frobenius's classification of his discoveries in the field of the intellect into cultural groups that tend to draw apart and, again, frequently converge or overlap. We have shown how only such classification could clarify for us the origins and evolution of the many different tribes and races which Europe has, hitherto designated by the collective term "negroes."

One must admire the persistence with which Frobenius pursues the long-observed historical and spir-

itual relationships between the various African worlds—the artistry with which he welds his ethnographic material into the monuments of a particular manner of living which appears very movingly human even to us Europeans of the modern age.

The sincerity and purity of Frobenius's investigatory fervor have manifestly helped him to overcome the easily comprehensible distrust of the black for the white. His previous publications have shown the wealth of material—stories, fairy tales, songs and, most particularly, information on secret societies, religious customs and governmental usages—which was made available to him.

IN the volume entitled "Monumenta Africana" he endeavors to decipher the underlying meaning of these manifestations of a hitherto unknown life and to combine them into a whole. The conclusions he reaches are amazing. The founding of cities, the kingdoms and secret societies show their relationships and are invested with meaning, with cultural significance. The mystery of the early development of Africa is revealed.

Frobenius has a lucid manner of presentation which enables the tentative reader who carefully studies the material to understand it easily even if he has had no specific scientific training. The many interesting illustrations aid comprehension, and a number of maps show the spatial relationship between the most important cultural manifestations.

In "Monumenta Terrarum," the final volume, Frobenius traces the bonds—sometimes but slender threads—which connect the prehistoric civilization of Africa with influences emanating from Asia and the Mediterranean countries. This is almost the most interesting part of the work. For thinking people are stirred profoundly by the realization that fundamentally all the intellectual achievements of man, in every part of the globe, are one. Identical religious or mythical notions are borrowed among all peoples; nor are there very many of these ideas. Only every cultural group molds them into its own way and according to its own needs; identical nuclei are vested in many different forms and earth, no matter how distant or in-

accessible they may be or how deeply buried in the inky depths of the past.

GABRIEL REUTER.

NEW YORK WORLD

OCT 13 1929

## African Bushmen May Have Caused First Tales of Fair

NOTHING could be less like the conventional idea of a fairy than the squat, black, unbelievably ugly men and women of the Bushman race of South Africa, a race already forced into the most barren and inhospitable parts of that continent by competition with more vigorous races like Negroes and whites. Yet it is suggested by George H. Cameron of London, an official of the South African Church Office, that ancient recollections of these same Bushmen may account for the myths of the "little people" in the folklore of Ireland, Scotland, Brittany and other spots along the western coast of Europe. Crediting the original idea to Mr. Leslie of Vereeniging, South Africa, Mr. Cameron explains, in a recent letter to the London Times, that people

of Bushman race once may have occupied the whole coast of Europe, including Great Britain. By competition with later comers, more vigorous in body although perhaps even less civilized, the Bushmen may have been forced slowly southward, leaving in Spain and Northern Africa the rock paintings and other remains, the similarities of which to modern Bushman art in Africa have been pointed out by anthropologists.

When the Bushmen lived in Scotland and Ireland they may have been, by contrast with their ruder conquerors the kindest and cleverest people in the land. That fact, together with the small bodies still characteristic of the race, may explain the tales of the "little people" surviving among the races who drove them out and ultimately surpassed them in civilization.



Research being Made - 1929

## 28 SCHOLARS GET RESEARCH AWARDS

Social Science Council Gives \$71,650 Fellowships for Study All Over the World.

### POLITICS IN SOUTH A TOPIC

Negro Suffrage Involved in This Inquiry—Professor to Sift Lore on Werewolf Beliefs.

Research fellowship awards valued at \$71,650, under which twenty-eight scholars, including professors in leading universities and colleges, will pursue in all parts of the world original investigations in history, economics, political science, education and sociology, were announced yesterday by the Social Science Research Council, 50 East Forty-second Street.

The grants, several of which go to women, range from \$75 to \$2,250, and are part of the council's plan of promoting cooperative research in the social sciences. These fellowships also are designed to promote the development of research workers rather than to aid in the execution of specific programs.

#### Many Inquiries in History.

In history, many fields of inquiry are represented in the fellowships. Frances Elizabeth Baldwin, Professor of History and Political Science at Hood College, will go to England to study the English Constitution in the Tudor period. Miss Jean Pyllis Black, instructor in history at the College of St. Catherine, will travel in Italy, England, France and Austria gathering data on Lord Palmerston's Italian policy during the years 1846-9.

E. Douglas Branch of the University of Iowa will do research in various cities of the United States in preparation for a book on the life of Ramsay Crooks and the American Fur Company.

The life and work of Foulque Plantagenet, Count of Anjou and King of Jerusalem, will be the object of investigations by John L. La Monte of the history department of the University of Nebraska, who will travel in France and Italy.

Paul Lewinson of Ohio State University will study the history of negro suffrage and of white local politics in the South, and Francis Butler Simkins of State Teachers' Col-

lege of Virginia will analyze political, agricultural, religious, educational and industrial changes in South Carolina during the period of reconstruction.

#### To Study Werewolf Lore.

In the field of sociology a variety of topics of research is projected. Professor Esther Lucile Brown of the sociology department of the University of New Hampshire will examine lore concerning the belief in werewolves among the people of Canada and France.

Miss Charlotte Day Gower's program calls for an ethnological and sociological study of a typical Sicilian village community, as a contribution to the problem of the Sicilian immigrant in the United States.

Elmo P. Hohman will make a comparative study of American and European seagoing labor in the twentieth century, with special reference to the operation of the La Follette seaman's act; while James K. Pollock Jr. will investigate the use of money in English, French and German elections. Louis Wirth, Professor of Sociology in Tulane University, will go to Germany to trace recent developments in the methods of research in the social sciences on the Continent, with emphasis on Germany since the war.

#### Other Fellowship Awards.

Others who received fellowships, their programs and the countries in which they will study follow:

Professor Earl Jefferson Hamilton, Duke University, "Money, Prices and Wages in Castile, 1500-1660, Especially as Affected by the Influx of Treasure From the Hispanic Colonies of the New World; and American Gold and Silver Production, 1557-1660," Castile, Spain.

Professor John Gilbert Heinberg, University of Missouri, "An Intensive Study of the Personnel of French Cabinets Since the Establishment of the Third Republic," Paris.

Professor Calvin Bryce Hoover, Duke University, "The Banking System of the Union of Socialist Soviet Republics; With Special Reference to the Problems of a 'Managed Currency,'" Russia and the United States.

Edgar A. J. Johnson, "A Study of British Mercantilism of the Eighteenth Century," London.

Owen Lattimore, "Preparatory Academic Work, Leading Up to Direct Work in Manchuria, Political and Economic," Harvard University, Paris and Manchuria.

Professor John Berger Leighley, University of California, "The Plans and Modes of Occupation of the Land in the Commercial Towns on the East Side of the Baltic, in Their Historical Development," North Germany, the Baltic States and Finland.

Alexander Lesser, Columbia University, "An Inquiry Into the Possibility of Law in Social Phenomena; With Special Reference to the Social Organization of Primitive Peoples," New York City and Southwestern United States.

Katherine Du Pre Lumpkin, Mount Holyoke College, "A Study of Social Situations as Related to Conduct-Problem Children in Dependent Families," New York City.

Joseph Ratner, Columbia University, "A Study of Methods in the Social Sciences," United States.

Earle L. Rauber, University of Chicago, "The Electrification Program and Labor Legislation in Actual Practice in Czechoslovakia, Austria and Russia," Prague, Vienna and Moscow.

Zora Schaupp, University of Nebraska, "Infant School Education in Europe. With a Special Study of the Beacon Hill Experiment of Mr. and Mrs. Bertrand Russell," England, Russia and Germany.

Arthur A. Schiller, Columbia University, "The Libellary Procedure of the Fifth and Sixth Centuries A. D.: A Study of the

Legal and Papyrological Materials Dealing With the Post-Classical Imperial Legal Procedure of the Roman Empire," Germany, Austria, France or Italy.

Richard Joyce Smith, Yale Law School, "A Study of the Method of Regulating Public Utility Companies in Great Britain, With Particular Attention Directed to the Control of the Power Industry," Great Britain.

Keith Sward, University of Minnesota, "An Experimental Study of Leadership," Palo Alto, Cal.

William Donald Turner, Harvard University, "Socialization of Emotional Expressions in Infants and Young Children," Vienna.

Professor Amyr Vandembosch, University of Kentucky, "Dutch Colonial Policy and Administration," London, Netherlands and Dutch East Indies.

### PLAN STUDY OF M.A.N.

Human Relations Institute Formed at Yale University.

NEW HAVEN, Conn., Feb. 15.—(AP)—With an endowment of \$7,500,000, an institute of human relations, wherein man himself will be the center of study, has been formed at Yale University.

The institute will enable further study of the inter-relations of the factors which influence human actions.

The fund is made available by gifts from the Rockefeller Foundation and the Laura Spelman Rockefeller Memorial, which total about \$4,500,000, and the income from \$3,000,000 of other Rockefeller donations and the commonwealth fund established by Mrs. Stephen V. Harkness.

### NEW YORK SUN

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digging."

### For Negro Children

A COMPREHENSIVE study of the conditions among negro children in North Carolina has recently been begun by the State Board of Charities and Public Welfare. The Julius Rosenwald Fund is contributing half the money for it and the other half is being raised in the State. The Institute for Research in Social Science at the University of North Carolina is cooperating in the work and the director of the study is the university's professor of child welfare.

### Train White Teachers To Understand Negro

CHICAGO, (ANP)—Often the opinion is expressed that the brighter side of race relations in the South will be revealed through the efforts of young white southerners who grow up with an awakened sympathy for low citizen. Many persons who were and understand of their black fellow students of social problems have felt that it was not the Negro alone

in the south who needed help, but the white person, as well.

One of these was the late philanthropist, George Foster Peabody. He long ago felt that it was necessary to teach white people in the south and then to teach white people to teach white people. As a result of his conviction, Peabody College, the principal college for the training of teachers and school supervisors in the south was founded out of money contributed by Mr. Peabody.

Already, it has more than justified its existence by virtue of the positions held by its graduates throughout the southern states as leaders in the educational system. More than the products of any other institution they contact and superintend public Negro education.

The Julius Rosenwald Fund which has become celebrated on account of the thousands of Rosenwald rural schools in the south has recently contributed \$37,500 for the support of a department of Negro life and school at George Peabody College.

According to Edwin R. Embree, President of the Fund, this will make it possible for white school administrators to become familiar with the problems of Negro schools, as well as those of white education.

The services of teachers trained at Peabody College will thus become of almost inestimable value to a factor in future race relations. Not only will the teacher trained there for colored citizens, but Peabody graduates who hold many responsible supervisory positions in the state school system will have been trained to make intelligent and fair disposition of educational matters relating to Negroes in the system.

Mr. Embree believes that this work comprises one of the most important functions of the Rosenwald Fund.

### SURVEY OF HIGH SCHOOL STUDENTS ON NEGRO HISTORY

Richmond, Va.—An interesting and important survey to ascertain the extent to which Negro high school students in Virginia are acquainted with race history is being conducted by Thomas E. Dabney, principal of the Buckingham Training School. The questionnaire prepared by Mr. Dabney covers the important items in Negro history such as leaders during the anti-slavery period, Negro artists, educators, authors, poets, singers, organizations and newspapers. Questionnaires have been sent to every public colored high school in Virginia.

A goodly number of schools have responded to Prof. Dabney's request to co-operate in his project. To date replies to questionnaires have been received from schools representing 137 high school students. It is expected

that a summary of the survey will be available by the first of June a digest of which will be sent to Dr. Carter G. Woodson, founder of the Association for the Study of Negro Life and History. Prof. Dabney plans to write an article on the basis of his findings for one of the colored magazines.

### Gets Cash For Study of Disease

NASHVILLE, TENN.—Dr. E. L. Bishop, state commissioner of public health, Friday received the state's first check from the Julius Rosenwald Fund to the amount of \$7,500 for the first quarter's epidemiological research work in this state.

The Rosenwald Fund, several months ago voted \$30,000 for expenditure in Tennessee under Dr. Bishop's direction for the study of

the reasons for difference in incidence of disease between races. This fund provides for the first study of this kind to be made in the South and provides Tennessee with funds to start one of the most valuable programs of research work which has been offered in some time.

Heretofore conclusions as to the varied nature of diseases have been drawn from certain cases but without accurate information in which a health program might be based, according to Dr. Bishop. For instance, it is known that the mortality rate among negroes is two and a half times that among whites from tuberculosis. Infant mortality is likewise twice as great.

The cause of this difference has not been definitely determined and therefore no definite program to combat the cause has been gained. However, the field work of the Rosenwald fund through the \$30,000 gift will enable the state to derive actual results from the study over a period of a year and will provide for plans for the entire South to combat the differences in diseases between the races.



# RESEARCH COUNCIL PREPARING FOR TASK

Hoover Appointees' First Step  
Will Be the Selection of  
Technical Staff.

TO MEET EARLY IN JANUARY

Social Trends Survey to Deal  
With New Family Status in  
Industrial Age.

TS PURPOSES DISCUSSED

S. M. Harrison Says It Will Provide  
Data to Help in Stimulating  
Constructive Action.

The first step of the Research Council on Social Trends, appointed by President Hoover on Thursday, will be to set up a technical staff, according to its New York members. They are Professor Wesley C. Mitchell of Columbia University, who is chairman of the council, and Shelby M. Harrison, director of the Department of Surveys and Exhibits and vice-general director of the Russell Sage Foundation, and director of the social division of the Regional Plan of New York and its Environs. The council will start its work soon after Jan. 1, and after a preliminary organization meeting and selection of the technical staff will meet from time to time to consider progress and direct the work. Professor Mitchell said yesterday that the changing status of the family under modern industrial conditions will be one of the topics of study.

Professor Mitchell said that the study promised to be interesting and productive of helpful results. It will consider education, changes in occupation, women in industry and the effect their presence has on the breakdown of older standards, and probably divorce, he said.

Sees Far-Reaching Changes.

"The rapid development in industry and commerce in this country has brought about great changes in recent years," said Mr. Harrison in

discussing the formation of the council.

"These changes have taken form in the transfer of individuals and families to new and different environment or in the building up of new environment around their old homes and neighborhoods; in the movement of racial and other groups away from old associations into new and often very different personal relations; in the greatly increased number of women entering gainful occupations; in new forms of transportation and greater general mobility of the population; in increased leisure time for many persons and in new forms of commercial and other recreation to fill some of this time; in the transfer of many of the home industries and functions to institutions and agencies outside of the home; in an apparent tendency toward the concentration of larger and larger numbers of persons on smaller pieces of land, both for their dwellings and their work-places; probably in a different age distribution of people in many of our larger population centres; and in numerous other new relationships between individuals and their personal and physical surroundings. Many of these changes have undoubtedly been of advantage to many individuals, others doubtless of disadvantage, and still others raise questions regarding tendencies

To Gather Significant Facts.

"In the midst of such rapidly moving cross-currents in our social and community life it is important from time to time to take soundings and to see if and where we may be drifting. In other words, it seems desirable to bring together as much information as possible to aid those citizens who are working to correct unwholesome tendencies and to stimulate constructive action.

"The proposed studies are aimed in that direction. Their purpose is to gather the significant facts of recent trends which have a bearing upon the welfare of people in this country and to put these facts at the disposal of interested and public-spirited citizens.

"The surveys will be undertaken as soon as possible, which means, among other things, as soon as the required persons technically equipped for social research work are obtained."

## AMERICAN SOCIAL CHANGES STUDIED

Result Expected To Be Of Fundamental Value; Technicians Employed

WASHINGTON, Dec. 19.—(AP)—Significant social changes in American life over recent years will be studied by a committee appointed today by President Hoover and headed by Wesley C. Mitchell, of Columbia University. The work is expected to parallel an investigation of economic changes made

some time ago by a commission appointed by Mr. Hoover when he was secretary of commerce.

Members of the committee are Charles E. Merriam, political science professor at the University of Chicago; William F. Ogburn, professor of sociology in the University of Chicago; Howard W. Odum, professor of sociology in the University of North Carolina, and Shelby M. Harrison, of the Russell Sage Foundation. The funds for the research have been provided by the Rockefeller Foundation and a statement at the White House defining the nature of the survey has been rendered by Social Science Research Council.

Strictly Scientific  
"The survey," the White House statement said, "will be a strictly scientific research, carried out by trained technicians, and will require about two or three years to complete. It is believed that it will produce a body of systematic facts about social problems, hitherto inaccessible, that will be of fundamental and permanent value to all students and workers in the field of social science."

"Such subjects will be studied as the improvement of national health and vitality, its bearing upon increased number of persons of old age, and other results; the changes in maladjusted such as insane, feeble-minded, and so forth; the effect of urban life upon mental and physical health; the institutional development to meet these changes; the problems arising from increased leisure; changes in recreation and the provision for it; the changes in occupations; occupations likely to continue to diminish in importance; those likely to increase; the changes in family life; in housing; education; the effect of inventions upon the life of the people; and many others which may indicate trends which are of importance."

## DR. ERNEST JUST BACK FROM RESEARCH TRIP

U. Biologist Spent Seven Months in Italy, Germany and France.

REPORT AWAITED

Scientists of Country Interested in Findings

WASHINGTON, D.C., (N.C.N.S.)—The report of Dr. Ernest J. Just, head of the department of Biology at Howard University who has spent the past seven months in intensive biological research in the famous laboratories of Italy, Germany and France, under the Rosenwald Foundation, is awaited with much interest by the leading scientists of the country.

Dr. Just returned to the United

States August 13, and is now busily engaged in completing his report to the Rosenwald Foundation, whose gift of \$8,000 to Howard University to cover a five year study in Europe, made possible his research activities abroad.

Study Life  
For several years he has been engaged in research both at the University and at Woods Hole, Massachusetts, to discover how life actually starts. He has practically exhausted all avenues of research on the subject in the country.

Dr. Just sailed for Europe on January 3rd last, taking with him as his companion, his little daughter, Margaret, who returned to America a few months ago, after a term in the International School at Naples.

## Dr. Turner to Sail Abroad in Fall

HAMPTON INSTITUTE, Aug. 1.—Dr. Thomas W. Turner, head of the Department of Biology at Hampton, has been granted sabbatic leave for the year 1930, and will spend the time in European study and research. He plans to spend most of his time in the botanical laboratories of the University of Louvain, Belgium, and the Imperial College of Science and Technology, London. He and Mrs. Turner will sail for Europe on September 12 on the French line to be away until the end of next summer.

AN ANNIVERSARY.

ANDREW CARNEGIE was one of the first to appreciate the benefit that science could derive from being competently organized and directed. Although he never applied true research in his own mills and set up only testing laboratories, he knew what leadership had accomplished in his own enterprises. Laboratory research in pure science before his day had been conducted by gifted individuals, and by 1900 they were complaining that they had become specialists who could not follow one another's work. What an enormous impetus science would receive if they could work together!

Thus was conceived the Carnegie Institution of Washington, which now celebrates its twenty-fifth anniversary. The 600 volumes published by the institution, all devoted to research, testify to the clarity of CARNEGIE'S vision and to the brilliant competence of GILMAN WOODWARD and MERRIAM as administrative presidents.

To summarize the institution's achievements would be to write the later history of science in twelve major departments. The colossal instruments of Mount Wilson have extended the visible heavens, so that we now regard the Milky Way as but one of many universes. Terrestrial magnetism, thanks to the cruises of the non-magnetic ship

Carnegie, is now a recognized branch of geophysics, with a mass of facts so well correlated that the secular changes which occur in the mariner's compass can now be scientifically corrected. The institution's Cold Spring Harbor station has attacked the difficult task of determining how the thousands of different plants and animals originated and how they are still evolving, with results that would even now enable man to improve himself biologically and socially if he had the courage to apply them. In the Geophysical Laboratory discoveries have been made which enable us to form a truer picture of the process to which the earth was subjected when rocks and oceans were formed from a molten globe. Man's mechanism for converting food into tissue and energy is less mysterious than it was, thanks to the researches of Dr. BENEDICT and his associates. Mainly through the efforts of Carnegie archaeologists have we been able to envisage the magnificence of the vanished Mayan civilization of Central America.

Mindful of its obligation to the public, the institution has placed its volumes in the principal libraries and has periodically issued simply worded statements which have been widely disseminated as news. Thus the great reading public and specialists have been welded to form a constituency for pure science. As it takes stock of its accomplishments the institution may pride itself on having faithfully carried out both the letter and the spirit of ANDREW CARNEGIE'S purpose, as expressed in the articles of incorporation approved by Congress, "to encourage, in the broadest and most liberal manner, investigation, research and discovery, and the application of knowledge to the improvement of mankind."



Research being made - 1929

# SURVEY IS FOR AID OF BUSINESS MEN

*Don't know*  
Data Compiled By Commerce  
Bureau Will Be Filed

In Office Here

*5-19-29*  
An industrial survey of the northern half of Alabama is being made by the Birmingham district office of the Bureau of Foreign and Domestic Commerce under the direction of Miss Agnes A. Preston, acting manager of the Birmingham office, it is announced.

The information is being gathered on subjects of interest to all American business men and is to be filed in the office here to facilitate the cooperation between the bureau and Alabama industrialists, Miss Preston says. A specialist in each particular field is compiling the data, which will be furnished without cost to help business men solve any trade problems.

## New Bulletin Issued

"Trading Under the Laws of Argentina," is the title of a bulletin issued by the bureau, and is one of a trade promotion series.

This publication deals with latest information on the constitution of the republic, bills of exchange, agency, powers of attorney, sales, conditional sales, partnerships, foreign and domestic corporations, industrial property, bankruptcy, as well as other phases of Argentine commercial law, which will interest American traders and lawyers.

## Growing Export Market

"Argentina is an important economic unit of South America, and offers a rapidly expanding market for goods and merchandise of foreign manufacture as well as opportunities for the development of local industries," Miss Preston said. "This bulletin is to afford the American business men a constructive survey of legal concepts governing the more important commercial relationships."

The bulletin was written by Joaquin Servera, chief of the section of legal information, division of commercial laws, Bureau of Foreign and Domestic Commerce. Inquiries or commerce are handled in the Birmingham office, located in Room 257 Federal Building.

Wants \$10,000



DR. CARTER C. WOODSON

WASHINGTON — Dr. Carter C.

Woodson announced Monday that

foundation interested in the uplift of

the Negro has given \$10,000 to carry

forward the program of research of

the Association for the Study of Negro

Life and History on the conditions

that equally as much be obtained

from other sources.

This society publishes a magazine

produces texts on the Negro for

schools and colleges, collects and

preserves the valuable documents of

Negro history, and supplies libraries

with special collections of rare books

on the Negro.

These funds will be used to develop

assistants to serve on the staff of

editors of the Journal of Negro History,

to employ additional investigators

for new tasks, and to retain permanently

a field agent for lectures among

schools and clubs.

Contributions should be sent to Mr.

S. W. Rutherford, secretary-treasurer,

1538 Ninth street, N.W., Washington,

D.C.